
THE CRITICAL REVIEW,

For the Month of *May*, 1758.

ARTICLE I.

A Review of the principal Questions and Difficulties in Morals; particularly those relating to the original of our ideas of virtue, its nature, foundation, reference to the Deity, obligation, subject-matter, and sanctions. By Richard Price. 8vo. Pr. 6 s. Millar.

MR. Price tells us in the preface, that no part of his treatise will demand the reader's attention more, than the first chapter, and particularly the second section of it, relating to the original of our ideas in general, the difference between sense and understanding, and the employment of this last, in supplying us with ideas. He observes, it is a reproach to human reason, that by the late controversies, and the doubts of some of the wisest men, it should be rendered necessary to use many arguments to shew that right and wrong, or moral good and evil, signify somewhat really true of actions, and not merely sensations. Let those then, who have any doubts on these subjects, peruse this learned performance, and all their difficulties will be removed. Here they will find a magazine of metaphysical weapons, and be taught the use of them either for offence or defence. Here they will learn to thrid the labyrinth of ideas simple, compound, reflex, and abstract; to parry all the thrusts of scepticism; and annihilate the moral sense so warmly contended for by some modern philosophers.

'There cannot be an inquiry of more importance' (says our author in his introduction) 'than that which lies now before us. Investigations of the laws of nature, and the various mathematical and philosophical researches, which have employed the attention of men, are but of little consequence compared with it:'

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‘ for what can be more obvious than that it concerns us much more to be well acquainted with the true account, original, and foundation of our ideas of virtue and morality, than with the true account or reasons of any effects and appearances in the natural world? It may indeed be truly said, that virtue is an *infinitely* more interesting and higher object of inquiry, than any in the material world, or the whole circle of the sciences. ’Tis from their subserviency to virtue, that all discoveries in these, and all improvements and qualities whatsoever, derive their greatest value.’ Virtue, no doubt, is a very interesting object of inquiry, so far as it concerns the religion and morals of mankind: but these, we apprehend, are very little concerned in metaphysical disquisitions touching the manner in which ideas are communicated. Virtue is so generally understood, and right so easily distinguished from wrong, that, in practice, we very seldom pursue vice from want of knowing what we ought to avoid. A man’s own heart will dictate the purest lessons of benevolence, even although he has never heard of Plato, Aristotle, Cudworth, Hutcheson, or any metaphysician whatsoever; and though he knows not the difference between an idea and an inference: or, if he really wanted a guide to direct his conduct in executing his beneficent intentions, he would find very little instruction in the works of those subtle philosophers. Philosophers who have started shadows in order to hunt them down: who have raised doubts and objections, where every thing was plain and evident: who have puzzled and perplexed, instead of enlightening and informing the human mind; and who seem to have been more intent upon displaying their own superior subtlety of argumentation, than solicitous to explain their subject for the benefit of their fellow-creatures. If any young student is seized with the ambition of shining as a disputant at a college-club, over ale and tobacco, or as an orator at the Robin Hood Society, he may qualify himself by carefully perusing those metaphysical writers,

Who have reason’d ’till all men doubt it;

And writ about it, heavens! and about it.

But, if he is desirous of learning the philosophy of the human mind, he will descend into himself; examine his own powers and faculties, and draw his conclusions from his own feelings and perception.

Mr. Price declares he think himself happy if he can be the means of contributing any thing towards fixing the foundation of morals, and determining a controversy of so great importance.—The foundation of morals we conceive to be truth and benevolence; these are so well understood in their effects, that they admit of no controversy: but, whether our perception of moral fitness, and the impulse we feel towards acts of benevolence and humanity, are innate ideas implanted in our nature, or the determination of reason and experience, is a question of mere speculation, which

which cannot at all affect the peace and happiness of mankind. Such investigations may serve to exercise the powers of the mind, and improve the reasoning faculty; but they are much more apt to divert the attention from pursuits of greater importance, and create a vitious propensity to use all the arts of sophistry in quibbling disputes.

After having premised these general observations, we must acknowledge that Mr. Price seems to be extremely well qualified for the task he has undertaken. His materials are well arranged; his arguments generally fair and conclusive; and his style is nervous, ornate, and perspicuous.

Having refuted the moral sense of Hutcheson, he, in lieu thereof, substitutes another power which the reader shall hear explained in his own words. 'Happiness and misery (says he) require something in their own nature, or in ours, to give them influence, and determine our desires of them, and approbation of pursuing them. And in like manner all laws, will, and compacts suppose antecedent right to give them force effect and obligation; and therefore, instead of being the constituents and foundations of right, they are themselves evidently founded upon it.

'Taking it then for granted, that right and wrong are, in the sense now explained, more than arbitrary, external denominations; or names absolutely synonymous with useful and hurtful, commanded and forbidden; and therefore that we have a power or faculty within us distinctly perceiving them; the question before proposed returns;—What is this power?—My answer is; that it is the *understanding*.

'This assertion, if it can be properly supported and proved, will sufficiently decide the whole controversy now stated, concerning the original and foundation of morals. In attempting which, it will be requisite to premise several things relating to the original of our ideas in general, and the distinct provinces of the *understanding* and of *sense*.'

He then undertakes to prove, that this understanding, this intuition of the mind, this faculty that discerns truth, that views, compares, and judges of all ideas and things, is a source of new, original ideas. He proceeds to explain the difference between sense and reason, and to point out the great preheminance the latter has over the former; a truth which we believe no rational creature ever doubted. In order to illustrate this position, he considers the ideas of solidity, impenetrability, the *vis inertiae* of matter, extension, duration, succession, space and infinity, power and causation. He observes, that experience and observation are only of use, when we are ignorant of the nature of the object, and cannot in a more perfect, short, and certain way, determine what will be the event in particular cases: that instinct is a still lower and more imperfect means of supplying the same defect of knowledge: and that our abstract ideas seem most properly to be-

long to the understanding. The hint of this new doctrine Mr. Price seems to have taken from Cudworth, who, in his eternal and immutable morality, affirms, that abstract ideas are implied in the *cognoscitive* power of the mind, which contains in itself virtually general notions or exemplars of all things which are exerted by it, or unfold and discover themselves as occasions invite, and proper circumstances occur. This is what he thought Plato meant by making all knowledge to be *remembrance*.—The power of the understanding to propagate new ideas, is very ingeniously exemplified in these following instances. ‘ Let us suppose a being to
 ‘ have presented to its observation any particular portion, (a cubic
 ‘ inch, for instance) of matter. If all intelligence is wanting,
 ‘ the being will stick for ever in the individual, sensible object,
 ‘ and proceed to nothing beyond what it directly and immediately
 ‘ presents to it. But add intelligence, and then observe what
 ‘ follows.

‘ First, there will appear the ideas of *entity*, *possibility*, and *actual existence*. Every perception being the perception of something, implies some kind of *reality* distinct from, and independent of itself; nothing being more grossly absurd, than to suppose the perception, or apprehension of a thing, to be the same with the thing itself. It would be as good sense to suppose examination, the same with the subject examined; the eye, the same with visible objects; memory, the same with the fact remembered; or desire, the same with the object desired. And yet this absurdity seems to be at the foundation of a late system of scepticism.

‘ But not to dwell on this; in every idea also is implied the *possibility* of the *actual existence* of what it represents; nothing being clearer, than that there can be no idea of an impossibility, or conception of what *cannot* exist. These are evident intuitions of the intellectual faculty; which, therefore, thus, from every object of its contemplation, obtains the ideas now mentioned.

‘ We may, next, observe, that the *possibility* of the existence of matter implies the *actual existence* of *space*, without presupposing which, it could not be possible, nor could there be any idea of it. And the discernment we have of this *possibility*, as necessary and inseparable from the idea of matter, is nothing else than the discernment of the *necessary, actual existence* of space. The idea of space once got, we perceive the *Infinity* of it. From the idea of matter, we are in the same manner informed of the *necessary existence* of *Duration*.

‘ Again, by farther examining the above-supposed portion of matter, the intelligent mind will find that it can conceive, without a contradiction, of one part of it as being in one place, and another in another, and that consequently it is *divisible*. For the same reason it will find, that it can carry on this division; nay, so far can it penetrate beyond all the boundaries of
 ‘ ima-

‘ imagination, that it will perceive certainly, that no end can be
 ‘ put to this division, or that matter is *infinitely* divisible; it being
 ‘ self-evident, that nothing that is solid, and has length, breadth,
 ‘ and thickness, can be so small as to be incapable of being di-
 ‘ vided.

‘ From the same source it may farther gain the ideas of cause,
 ‘ and effect, and connexion. For let it conceive of two of the di-
 ‘ vided parts as moving in a direct line towards one another, and
 ‘ then consider what would follow. As it cannot conceive them
 ‘ to pass through one another, it will unavoidably determine, that
 ‘ *contact* and *impulse* will follow; and, as *necessarily connected* with
 ‘ these, some alteration in the motions of the impelling bodies.—
 ‘ By what criterion can that person judge of what is true or false;
 ‘ and why will he refuse his assent to any absurdity that can be
 ‘ proposed to him, who finds no difficulty in conceiving, that two
 ‘ bodies may penetrate one another, or move towards one an-
 ‘ other without meeting and impelling; or impel one another
 ‘ without any effect, or new modification of motion produced?

‘ But not only would the mind thus perceive causation and ne-
 ‘ cessary connexion, but, from any supposed direction and mo-
 ‘ mentum of the moving bodies, before impulse, it might foretel
 ‘ the precise alteration of these that would be produced by it;
 ‘ and go on to determine *a priori*, and without the possibility of
 ‘ error, all the laws and effects of the collision of bodies, of the
 ‘ division and composition of motions, of the resistance of fluids
 ‘ and centripetal forces, as they have been investigated and taught
 ‘ by natural philosophers.

‘ Nothing need be said to shew, that, from the said foundation
 ‘ laid, the mind would gain the ideas of *number*, *proportion*, *lines*,
 ‘ and *figures*, and might proceed to *arithmetic*, *geometry*, and all the
 ‘ different branches of *mathematics*.—It might, in short, from this
 ‘ single subject of ideas and inquiry, learn not only the elements
 ‘ and principles, but the principal part of the whole body of sci-
 ‘ ence. Such is the surprising sagacity, and inexhaustible fecun-
 ‘ dity of reason, and so great is the injury done to it, by confining
 ‘ it to the narrow limits of *sense*, *fancy*, or *experience*.

He concludes the section with a new division of ideas; observ-
 ing that the inferior animal creation seems possessed chiefly, if not
 solely, of those derived from the external senses; and that the un-
 derstanding is a source of ideas different from deduction: asser-
 tions, which after all that has been said, will, we apprehend, ad-
 mit of some dispute.

In the third section, he considers the original of our ideas of
 right and wrong, in particular. He says, right and wrong de-
 note simple ideas, and are therefore to be ascribed to some imme-
 diate power of perception in the human mind. He labours to
 prove, that this is neither sense nor reflection: that every thing
 has a determined nature and essence, from whence such and such

truths concerning it, necessarily result, which it is the proper province of the understanding to perceive, and the capacity of discovering which, constitutes the idea of it; and that morality is eternal and immutable. He finishes the chapter with an account of the doctrines of some antient and modern sceptics who denied all absolute and immutable truth; and asserted every thing to be relative to perception.—These are subtleties, the absurdity of which a plain man perceives at first sight, without the help of philosophy. They are the fruits of the most trifling ingenuity, broached through vanity and ostentation; and can serve no other purpose among mankind, than that of confounding all reason, sense, and science.

The next chapter treats of our ideas of the beauty and deformity of actions. He asserts that there are objects which have a natural aptitude to please or offend, or between which and the contemplating mind there is a necessary congruity or incongruity; and that virtue and vice, from the nature of things, are the immediate and principal, and the most constant and intimate causes of private happiness or misery. He is of opinion that, in contemplating the actions and affections of moral agents, we have both a perception of the understanding, and a feeling of the heart: that the effects in us, accompanying our moral perceptions, are deducible from two springs. They partly depend on the positive constitution of our natures: but, the most steady and universal ground of them is the essential congruity or incongruity between object and faculty. We are extremely well pleased with the following observations on natural beauty, which, in some measure, account for its giving pleasure to the mind. Speaking of its requisites, he says: ‘*First*, They are more easily comprehended by the mind. Every one knows, how much more difficult it is to retain, in the memory, a multitude of things which are unconnected, and lie in confusion, than of things disposed into a regular method and plan; one, or a few of which, when conceived, infer all the rest. It is order and uniformity which unite the parts of a complicated object, so that we can survey it at once with distinctness and satisfaction; whereas, if it wanted these, it would become not one, but a multiplicity of objects, our conceptions of it would be broken and embarrassed, between many different parts, which stood in no fixed relations, and had no correspondence to one another, and each of which would require a distinct idea of itself. By regularity is variety measured and determined, and infinity itself, as it were, conquered by the mind and brought within its view. The justness of these observations will appear to any one, by considering abstract truths, and general laws of nature; or by thinking of the particular instance, of a thousand equal lines, as ranged into the form of a regular polygon; or, on the contrary, as joined to one another, at adventures, without observing any order.

‘*Further*;

Further; order and symmetry are what give things their stability and strength, and subserviency to any valuable purpose. What strength would an army have, or what would it be fit for, without order? Upon what depends the health of animal bodies, but upon the due order and adjustments of their several parts? What happiness could prevail in the world, if it was a scene of confusion; a general and perfect chaos?

Thirdly, Regularity and order, evidence, art and design. The objects, in which they appear, bear the impresses of mind and intelligence upon them; and this, perhaps, is one of the principal foundations of their agreeableness.

In reasoning upon the original of our desires and affections, he derives them from the natures of things and of beings. To the preference and desire of private happiness by all beings, he says, nothing more is requisite than to know what it is. He seems to think this is likewise true of public happiness; and that benevolence is, in some degree, essential to intelligent beings, as well as self-love to sensible beings.

In considering our ideas of good and ill desert, which constitute the subject of the next chapter, he lays it down as an uncontrovertible truth, that the moral worth or merit of an agent, is his integrity and virtue, considered as implying the suitableness or fitness, that good should be communicated to him preferably to others; and as disposing all observers to esteem and love him, and study his happiness. Vice is of essential demerit, and virtue in itself rewardable.

He has expended much argumentation to prove the reference of morality to the divine nature; and taken great pains to refute certain sceptical notions, which, though they may be in vogue among metaphysicians, are, in our opinion, not worth considering: they are indeed, the effusions of self-conceit, or the illusions of self-deception.

In the sixth chapter, he treats of fitness, and moral obligation, and the various forms of expression, which have been used by different writers in explaining morality.—He afterwards expatiates on the subject-matter of virtue, or its principal heads and divisions. He endeavours to prove that the whole of virtue does not consist in benevolence, or the study of public good: and quotes the following reasons from Dr. Butler's Analogy: "Benevolence, and the want of it, singly considered, are in no sort the whole of virtue and vice; for, if this were the case, in the review of one's own character, or that of others, our moral understanding, and moral sense, would be indifferent to every thing, but the degrees in which benevolence prevailed, and the degrees in which it was wanting: that is, we should neither approve of benevolence to some persons rather than to others, nor disapprove injustice and falsehood upon any other account, than merely as an over-balance of happiness was foreseen likely to be produced by

“ the first, and of misery by the last. But now, on the contrary, “ suppose two men competitors for any thing whatever, which “ would be of equal advantage to either of them. Though no- “ thing indeed would be more impertinent, than for a stranger to “ busy himself to get one of them preferred to the other; yet such “ endeavour would be virtue in behalf of a friend, or benefactor, “ abstracted from all consideration of distant consequences; as, “ that examples of gratitude, and the cultivation of friendship, “ would be of general good to the world.—Again, suppose one “ man should, by fraud or violence, take from another the fruit “ of his labour, with intent to give it to a third, who, he thought, “ would have as much pleasure from it, as would balance the “ pleasure which the first possessor would have had in the enjoy- “ ment, and his vexation in the loss of it; suppose again, that “ no bad consequences would follow, yet such an action would “ surely be vicious.”

He confirms this doctrine by a great number of apt examples, then proceeds to enumerate some of the most important branches of virtue, or heads of absolute rectitude and duty. These are our duty to God, which he describes and enforces with great eloquence and energy; our duty to ourselves, beneficence, or the study of the good of others, gratitude, veracity, and justice. Upon each of these heads, our author is very full and edifying; and, as he seems now to have done with metaphysical jargon, his book, the farther we advance, becomes more and more interesting. We shall therefore consider the remaining part with particular care, and insert an analysis of it in the next number.

ART. II. *A Treatise of Fevers: Whercin are set forth the Causes, Symptoms, Diagnosticks, and Prognosticks, of an* 1. *Acute continual,* 2. *Intermitting,* 3. *Slow nervous,* 4. *Miliary,* 5. *Malignant,* 6. *Scarlet,* 7. *Erysipelatose,* and 8. *Hectic fever, or consumption,* 9. *Small-pox,* 10. *Measles,* 11. *Pleurisy,* 12. *Peripneumony, Pleuroperipneumony, and the* 13. *Spurious peripneumony. Together with the method of Cure according to modern practice.* By John Ball, Apothecary. 8vo. Pr. 4s. Scott.

THE medical library is now swelled into such an enormous mass, as might be sufficient to deter any person of moderate parts and application, from the study of the healing art. One would be apt to imagine that the authors of this class really wrote with a view to surround the practice of medicine with such an inundation of learned commentary and curious remarks, as would render it altogether impregnable. Yet, this is far from being the case. The literary productions of modern doctors are generally the effects of vanity, or a laudable desire to attract the notice of the public. A young physician has hardly finished his academical studies, when he burns with impatience to let the public know that

that he has read Hippocrates, Galen, Aretæus, Celsus, Ægineta, and all the antients as well as moderns, who have treated of the art which he now professeth. He accordingly writes a performance, in which he quotes them at the tail of each other, like a flight of wild geese; and now and then hazards a reflection of his own, upon a Greek sentence of dubious meaning. Another, in order to acquire the confidence of the people among whom he is settled, finds it necessary to evince his own practical knowledge, in a production, concerning some particular distemper, which, he tells you, has been in an especial manner, the subject of his observation and experience. This he ushers into the world, with a declaration, importing, that nothing but a desire to alleviate the distresses of his fellow-creatures, could have tempted him to undertake the dangerous province of an author: that he has not endeavoured at correctness of style, or elegance of writing, but rather chose to avoid all such affectation: that as his attention had been employed in a diligent investigation of nature; so, now his chief aim is to convey the fruit of his researches, in a plain, easy, simple essay—and simple enough it is, heaven knows! At the same time he insinuates, that notwithstanding his great deference and veneration for such and such authors of the first credit, he could not help deviating from them in certain essential points, concerning which, he found they were all egregiously mistaken. After having read all these pompous professions, we dip into the performance, and find it a mere hachis of broken meat and scraps, which had been served up and even chewed over and over by a variety of his predecessors. Such vamping is a grievous imposition on the understandings of mankind: it is an incredible hardship on those, who, from the nature of their profession, think themselves obliged to peruse every performance of this kind: it intails a reproach upon the faculty, and increases that mound of labour and disgust, which every medical student must surmount before he is deemed master of his business. There have been of late years, a greater number of books published on the subject of medicine, than upon all other arts and sciences: yet, we do not find any material discovery made, or any improvement in the cure of diseases. Those who want to dazzle mankind with the lustre of their genius, or impress the world with an opinion of their importance, had much better turn professors, poets, politicians, historians, and engravers, or run about soliciting subscriptions for new hospitals: an expedient which has been practised with such success, that almost every street in this great metropolis presents you with one of these charitable receptacles. Nay, it is now become the fashion to dedicate a temple of this kind to every remarkable disease: we have hospitals for the great pox and for the small-pox; for salivation and inoculation; for lameness and laziness, for blindness, ruptures, and lunacy; but, there is not yet any hospital for ideots, though such an establishment was never more wanted than in this age and country.

By these general remarks, however, we do not mean to insinuate, that the book before us is a contemptible performance. The
worst

worst character we shall presume to give of it is, that it seems unnecessary, notwithstanding the following declaration in the preface:

'The intent of the following sheets therefore is candidly to lay down, in a plain and intelligible manner, a rational method of treating the different kinds of fevers according to the established laws of nature, and those of the animal œconomy (chiefly calculated for the use of young and unexperienced practitioners) not only from my own practice, experience, and observations, but from the best approved authors, and practice of the most eminent modern physicians, in hopes of spreading so useful a part of knowledge, and rendering it of more general service to mankind.

'That a work of this kind, though somewhat difficult, is very necessary, (because much wanted) cannot be denied by any, who attend the sick in these disorders, and more especially by young practitioners. As for my own part, I ingenuously confess, that the plain rules and directions, such as are herein contained, would have been of infinite use and service to me, at my first beginning to practise, and I am very sensible likewise it must be the case with every young practitioner, till some degree of experience, founded upon diligent and good observations, has made him more perfect in his art; and therefore it is to be hoped, that the design will, in some measure, render an apology unnecessary; since I have not the least vanity to imagine I have advanced any thing herein, that is not already well known to the experienced and learned physician.'

We cannot see that a work of this kind, is either difficult, or much wanted. It cannot be very difficult, as it is compiled from other books: it cannot be much wanted, as every material which it contains may be found in other books, and even as succinctly communicated. He that carefully peruses Sydenham and Huxham, will have little occasion to purchase this treatise; not but we think the work is faithfully collected, and well written, and to country apothecaries may supply the place of both. Perhaps it may be preferable to both, as the author has particularly considered the dietetic part of medicine, and furnished the young practitioner with a variety of *formulæ* for prescription, which we think are more elegant, effectual, and better adapted, than those we find in Shaw's *Practice of Physick*, that great reservoir of pharmaceutical knowledge.

As a specimen of these formulæ, and in order to give the reader an idea of Mr. Ball's stile and method, we shall insert the cure he has laid down for the putrid malignant fever, a disease which we apprehend, is equally frequent and fatal in this kingdom.

'Though most authors, as well ancient as modern, generally agree, that malignant fevers by no means admit of bleeding, yet the ingenious and successful practitioners, Sydenham and Astruc, indiscriminately order it in all cases; and Huxham and Pringle allow

allow it may be performed, with advantage, under certain circumstances, especially in the beginning. Nay Huxham asserts, that where there is a redundance of blood, particularly in strong and plethoric habits, it is absolutely necessary, and should be done as early as possible. For, as he observes in another place, if the pulse is rapid, full, and tense, the breathing hot, short, and laborious, the heat very sharp, and the urine high-coloured, the thirst great, the tongue dry and foul, the pain of the head, back, loins, limbs, exceedingly acute; under such symptoms, he declares, he would bleed in a pestilence, or indeed any other disorder whatsoever, or else the utmost danger will arise from the inflammatory diathesis of the blood, abstracted from the contagion.

Bleeding therefore being omitted or performed, according as the indications require, gentle vomits, in the very beginning of the disease before any cutaneous eruption appears, are above all things exceedingly proper and useful, in lessening the force and violence of the fever, and destroying it as it were in the bud, by discharging the putrid, bilious, acrid, and corrosive matter from the first passages, and attenuating the lentor: some of the following forms may be conveniently made use of.

℞ *Vin. ipecacoanh.* ℥j. *aq. alex. simpl. oxym. scillitic. ana* ℥ss. *m. f. haust.*

Or,

℞ *Rad. ipecacoanhæ crassè pulv.* ℥j. *coq. leniter in aq. font.*
 ℥iv. *ad* ℥ij. *postquam refrixerit cola, et adde oxym. scillitic. ℥ss.*
sp. lav. c. ℥ss. m. f. haust.

Or,

℞ *Radices præscript. similiter pulv.* ℥j. *infunde in aquæ bullient.*
 ℥ijss. *donec refrixerit, colaturæ claræ adde oxym. scillit. ℥ss. sp.*
lavend. c. ℥ss. m. f. haustus.

The operation may be encouraged by a few small draughts of light chamomile tea, thin gruel, or the like, drank warm; and in case it should not be attended with a motion downwards, a stool or two may be promoted with a little manna, cream of tartar, or the like.

All volatile alkalious salts and spirits should be carefully avoided as pernicious medicines, because their known property is to dissolve and colliquate the blood-globules, and to render the animal juices more acrid and alkaline; whereby they will greatly augment the putrescent state of the blood and humours, which are already too much broken down and divided. For the same reason, blisters (without great necessity) should not be hastily applied, especially in the beginning, when the fever runs high; and doth not demand a further stimulant; because it is well known, that the salts of the cantharides do not act merely on the skin, but affect the whole nervous and muscular system; and operate much in the same manner as the volatile alkaline salts,

‘ salts, and consequently promote the dissolution and putrefaction
 ‘ of the blood. Indeed towards the decline of these fevers, when
 ‘ the solids grow torpid, the circulation languid, the spirits effete,
 ‘ and the sick comatose ; here nature wants a spur, and therefore
 ‘ at whatever time of the fever such a train of symptoms comes
 ‘ on, then the application of blisters is without doubt absolutely
 ‘ necessary. And here it is to be observed, that where several blis-
 ‘ ters are laid on in any acute case, the patient should drink freely
 ‘ of whey, emulsion, or some other subacid and demulcent liquor ;
 ‘ otherwise he may suffer almost as much from the remedy as from
 ‘ the disease.

‘ In the beginning of the disease therefore, after vomiting, in-
 ‘ stead of volatile alkalious medicines, the following may be pre-
 ‘ scribed ; especially if the pulse is quick, the heat great, with a
 ‘ dry tongue and throat.

‘ *Rx Pulv. è chel. c. comp. nitri purissim. ana gr. xv. camphor. gr.*
 ‘ *iiij. m. f. pulv. vel bolus, syrupo croci, sumend. sextâ quâq; horâ.*

‘ Or,

‘ *Rx Pulv. è chel. c. comp. pulv. contrayeru. c. ana gr. xv. aq. alex-*
 ‘ *et. simpl. ℥iss. nucis moschat. syr. è succo limon. ana ℥ij. sp. nitri*
 ‘ *dulc. gutt. xxx. m. f. haust. ut supra sumend.*

‘ Or,

‘ *Conf. cardiac. gr. xv. nitri gr. v. aq. alex. simpl. ℥iss. alex.*
 ‘ *sp. cum aceto ℥ij. sp. lav. c. elix. paregor. ana ℥ss. m. f. haust.*

‘ During the use of these medicaments, it will be necessary the
 ‘ patient should drink freely of cooling, acidulated, diluting drinks,
 ‘ such as orangeade, lemonade, sack-whey, with the juice of le-
 ‘ mons or oranges, vinegar-whey, &c. and even the vitriolic acids
 ‘ given in barley-water, or any other convenient vehicle, will pro-
 ‘ duce good effects, by neutralizing the alkaline animal salts.

‘ In the progress and towards the state of the disease, temperate,
 ‘ cordial, diaphoretic medicines are advisable.

‘ *Rx Conf. Damocratis gr. xv. nitri purificat. gr. v. camphor. castor.*
 ‘ *ana gr. iiij. aq. alex. simpl. ℥iss. alex. sp. cum aceto ℥iiij. syr. croci*
 ‘ *℥j. m. f. haust. quintis vel sextis horis sumendus.*

‘ Or,

‘ *Rx Conf. cardiac. gr. xij. nitri gr. iv. camphor. castor. ana gr.*
 ‘ *ij. m. f. bol. vel haust. ut supra.*

‘ Camphire is a medicine excellently well adapted to putrid, ma-
 ‘ lignant, and even pestilential fevers, especially when mixed with
 ‘ vinegar, and when so intimately mixed with hot vinegar, after
 ‘ the manner of Julep. è camphorâ, it is much more agreeable
 ‘ to, and sits abundantly easier upon the stomach. I shall here
 ‘ put down the method of making this camphorated vinegar.

‘ *Rx Camphoræ ℥j. sacchari purissimi ℥ss. aceti calefacti ℔vj. Cam-*
 ‘ *phora primum cum paulo spiritu vinoso rectificato teratur, ut mollescat,*
 ‘ *deinde cum saccharo, donec perfecte misceantur ; denique acetum cale-*
 ‘ *factum*

factum sensim adde, et mixturam in aperto vase frigefactam cola, ut fiat acetum camphoratum.

℞ Aq. alex. simpl. ℥ss. aceti camphorat. ℥ss. aq. nucis mosch. syr. è cort. aurant. ana ℥ij. m. f. haust. quintis vel sextis horis sumendus.

Or,

℞ Aq. font. (pane tosto) tepesactæ ℥ij. nuc. moschat. spirit. mindereri ana ℥j. sp. nitri dulc. gutt. xxx. syr. croci ℥ij. m. f. haust.

Or,

℞ Aq. alex. simp.—puræ, ana ℥j. nucis moschat. ℥ij. sp. mindereri, mixturæ simpl. batean. ana ℥j. syr. è cort. aurant. ℥ij. m. f. haust. ut supra sumend.

Huxham says, that commonly about the state of these fevers, or between the seventh and fourteenth day, nature of her own accord endeavours to relieve herself from the putrid colluvies by vomit, or loose stools more frequently; and her regular operations should always be favoured by art: and accordingly he generally gives a gentle laxative the eighth or ninth day, unless he finds some eruption appearing, or a kindly sweat forbid it. Till this time he seldom uses any kind of purgative except a little manna, cream of tartar, or the like, at the very beginning (especially when he has reason to think the disease arises more from contagion than a putrid saburra) ordering however an emollient laxative clyster every second or third day, as there may be occasion, to prevent costiveness, lest an accumulation of feces in this putrid disease prove a new fomes of corruption. The laxative he repeats from time to time as symptoms indicate, and during the operation he carefully supports his patient with proper cordial diet, drink, and medicine: but as for drastic purges, they are most religiously to be avoided.

In the intermediate spaces between the bolusses or draughts, two, three or four large spoonfuls of the following alexipharmac apozem may be taken; by means of which, and the other remedies, not only the strength will be supported, but a diaphoresis likewise will be kept up and promoted.

℞ Rad. serpentar. virg. crassè pulverizat. ℥ss. coq. in aquæ ℥jss. ad ℥ss. addendo sub finem coctionis coccinell. ℥j. colaturæ adde aq. alex. spirituos. cum aceto ℥ij. syr. croci ℥ss. m. f. apozem.

If a diarrhœa should happen, great judgment and prudence are necessary, in order to distinguish whether it be critical and salutary, or symptomatic and pernicious; because it is well known of what dangerous consequence it is to stop a critical diarrhœa prematurely: and, indeed, it should never be done without premising a small dose or two of rhubarb. And though a diarrhœa is often critical and salutary at the state, or decline of these fevers, yet it is generally prejudicial at the very beginning; especially if very thin, serous, and profuse. Nothing

' more certainly shews a diarrhoea to be useful, than when a gentle
 ' breathing-sweat, or warm moisture of the skin, accompanies it.
 ' But where astringents are necessary, after a dose or two of rhu-
 ' barb as abovementioned, recourse must be had to proper ones of
 ' theriaca andromachi, conf. damocratis, elect. è scordio, tincture
 ' of roses, red wine mulled up with cinnamon, &c. or the astrin-
 ' gent mixture and draught prescribed in the chapter of an acute
 ' continual fever, page 18. but if the case be very urgent, astrin-
 ' gent clysters of theriaca andromachi, elect. è scordio with de-
 ' coct. alb. and red wine, &c. such as are ordered in the chapter
 ' of a hectic fever, pages 73, 74. are exceedingly necessary.

' Though nature very frequently discharges the morbid matter,
 ' in these fevers, by vomit and stool, yet her more constant and
 ' grand effort is through the pores of the skin. And Huxham
 ' solemnly asserts, that he never saw one of these fevers compleatly
 ' judged, or carried off, till more or less of a sweat issued. If it
 ' proves moderate, warm, and equally diffused over the whole
 ' body, such as we call a breathing-sweat; if it comes on about
 ' the state of the disease, and the pulse grows more open, soft,
 ' and calm a little before, and during its continuance, it is always
 ' salutary: but if very profuse, cold, clammy, or partial, about
 ' the head or breast only, we have much more reason to fear than
 ' to hope from it. If profuse sweats break forth at the beginning,
 ' it has been already noticed, that they are generally pernicious,
 ' especially if a rigor supervenes.

' As acids and subastringents are given to preserve the crasis of
 ' the blood, and the tone of the vessels, and to prevent the fur-
 ' ther putrescence of the humours, the following preparations of
 ' the bark may be used with success, especially in the decline of
 ' these fevers. But if the patient is costive, or has a tense and
 ' tumid abdomen, Huxham always premises a dose of rhubarb,
 ' manna, or the like.

' R^x Cort. peruv. rad. serpent. virg. crassè pulv. ana ℥ss. coq. in
 ' aquæ ℥ij. ad ℥xij. colatur. adde acet. distillat. aq. alex. spirituos.
 ' ana ℥ij. m. f. apozema, cujus cap. ℥ij. quartis, quintis, vel sextis
 ' horis.

' Or,

' R^x Aq. alex. simp. ℥iss. tinct. peruvian. comp. (pharm. dom.
 ' nov.) ℥ss. syr. caryoph. ℥j. m. f. haust. ut supra sumend.

' Ten, fifteen, or twenty drops of the elixir vitrioli dulc.
 ' may occasionally be added to each draught.

' The following alexipharmac tincture of Dr. Huxham's is like-
 ' wise an excellent good medicine.

' R^x Cort. peruv. opt. pulv. ℥ij. flaved. aurant. hispal. ℥iss. rad.
 ' serp. virg. ℥ij. croci anglic. ℥iv. coccinel. ℥ij. sp. vini gallici ℥xxx.
 ' f. infusio clausa per dies aliquot (tres saltem quatuorve) deinde coletur.

' Of this he gives from one drachm to half an ounce every
 ' fourth, sixth, or eighth hour, with ten, fifteen, or twenty
 ' drops

‘ drops of elixir vitrioli out of any appropriate draught, or diluted
‘ wine. The above compositions tend to strengthen the solids, to
‘ prevent the further dissolution and corruption of the blood, and
‘ in the event to restore its crasis : and this they do without shut-
‘ ting up the pores of the skin too much, which the bark in sub-
‘ stance too frequently doth. For it should be noted, says he, that
‘ though very profuse sweats in these (and all other fevers) are pre-
‘ judicial ; yet gentle, easy, moderate sweats are always to be en-
‘ couraged, particularly at the state, and in the decline, by proper
‘ plentiful diluents, liquid aliment, &c. Indeed, as these fevers
‘ very often run out to a great length of time, supporting drinks
‘ and diet are necessary, without which the patients certainly sink
‘ under them. In this view and in those abovementioned, he can-
‘ not but recommend a generous red wine, as a most noble na-
‘ tural subastringent cordial, and perhaps art can scarce supply a
‘ better. Of this I am confident, continues he, that sometimes
‘ at the state, and more frequently in the decline of putrid ma-
‘ lignant fevers, it is of the highest service ; especially when aci-
‘ dulated with the juice of Seville orange, or lemon. It may be
‘ also impregnated with some aromatics, as cinnamon, Seville
‘ orange rind, red roses, or the like, as may be indicated ; and a
‘ few drops of elixir vitrioli may be added. Rhenish and French
‘ white wines, diluted, make a most salutary drink in several
‘ kinds of fevers, and generous cyder is little inferior to either.’

His method of preparing the body for a mild reception of the small-pox, in lieu of inoculation, is easy and judicious ; and therefore we shall extract it for the benefit of the reader.

‘ Whenever, therefore, the small-pox are predominant either in
‘ town or country, let such, as have never gone through this
‘ disease, bath their bodies, before they have received any infection,
‘ all over in a tub or any other convenient vessel of warm water,
‘ and which may be occasionally repeated. After bathing, if the
‘ person is strong and vigorous, or of a plethoric habit of body,
‘ bleeding may be necessary ; and if the stomach at the same time
‘ should be loaded with phlegm, bile, or food unseasonably taken,
‘ a gentle vomit may succeed bleeding ; but if neither plethora,
‘ foul stomach, &c. indicate these evacuations, they may both be
‘ omitted, or deferred, till we see whether they are required after
‘ the infection, or not. These being occasionally performed or
‘ omitted, it will be highly necessary to exhibit two, three, or four
‘ doses of proper cooling physic, at suitable distances after each
‘ other. The person, thus properly prepared, should frequently
‘ enter into the room of the infected person, and be more
‘ particularly about his bed with the curtains open to him, before,
‘ about, and after the time of maturation, till he is seized with the
‘ distemper : and during the whole time of preparation, till he
‘ takes the disease, let him abstain from all heating and high-sea-
‘ soned

soned meats, vinous and spirituous liquors, and let his diet be sparing, thin, cooling, and diluting; such as gruel, panado, pudding, roasted apples and bread, milk and water, butter-milk, whey, lemonade, orangeade, and the like; and sometimes small broths, a little light meat, and cooling fallads, &c. Let his mind also be kept chearful and easy, and the use of the rest of the non-naturals as regular as possible; and especially let him avoid all violent exercise, and anxiety of mind, as fear, grief, intense thought or study, and the like, as much as possible.

By this cooling regimen, and purging, the crude humors will be carried off, and the blood and other juices of the body will be kept cool, and less subject to be heated and inflamed; and consequently the succeeding disease, and all its symptoms, more mild and favorable. Sydenham observes (even without the method here proposed) that repeated purging, before the blood is infected, most commonly renders the succeeding small-pox distinct and favorable. "Sæpenumero (says he) observaverim reiterationem catharsin, sanguine nondum inquinato, subsequentes variolas laudabiles et distinctas ut plurimum reddidisse." Therefore when the purgatives are of the cooling kind, and assisted by this cooling regimen, and the other directions as above-mentioned, they must be much more effectual, which experience also confirms.

But if the person thus prepared, when the small-pox is very epidemical, and in his neighbourhood, should not happen to catch the distemper, (which is sometimes likewise the case of inoculation) yet the gentle purging, and cool temperate manner of living, &c. here prescribed, and though continued for some time, will be so far from being hurtful, that, on the contrary, it cannot fail of being serviceable to the constitution; and, therefore, the trouble of repeating this method, when the disease is near him again, is so trifling, as deserves not to be mentioned in comparison of the danger that may possibly happen in receiving this distemper, when unprepared to attack such a fierce and cruel enemy. And in truth, this or some such like method of preparing the body to receive the disease, is the chief (if not sole) advantage, which the practice of inoculation has above that of having it by infection in the usual and common natural way.

N. B. Children are to be treated in the same manner, with some little alterations made in point of diet, proportionably to their age.

On the whole, we think this performance may be a useful *vade mecum* to sea-surgeons and apothecaries in the country, who are obliged to practice medicine, without having regularly studied the art.

ART,

ART. III. *Observations on that disorder of the eye, commonly called Fistula Lachrymalis.* By Percivall Pott, Surgeon to St. Bartholomew's Hospital. 8vo. Pr. 1s. 6d. Hitch.

THE public has already been obliged to this gentleman for several productions in the way of his profession; and the present performance will, we doubt not, be useful to the young practitioners of surgery.

Having, in the first section, explained the mistakes of former writers, touching the seat of this distemper, he proceeds to give a distinct, anatomical account of the parts affected in a fistula lachrymalis. Then he considers the different appearances of this disease in different patients: he enumerates the principal occasions of these variations: he describes the general appearances of the disease when considered by itself; and takes occasion to make some distinctions between mucus and pus, which are not new, though they are extremely ingenious: yet, even on this subject, we cannot help hesitating in giving our assent to some of his opinions. We cannot, for example, see the absurdity of supposing the purulent discharge from the urethra in men, from the vagina in women, and that which flows from between the glands, penis, and prepuce, is occasioned by an erosion in the parts or little ulcers. On the contrary, we are persuaded from our own observation, that although no ulcers of any consequence have appeared when those diseased parts were dissected, yet all those coloured discharges are either real pus or tinged with a mixture of this matter; and that this pus is supplied by ulcuscula, which cannot be easily discerned on account of the spongy texture of the parts. Mucus from heat alone, or other accidents, acquires an acrimony which corrodes the tender parts that are in contact with it, and such corrosion is an ulcer. This erosion is very apparent on the glands and the prepuce, when the purulent matter is thence discharged, and at no other juncture; nor did we ever perceive the discharge except when the erosion was manifest. We have likewise the misfortune to differ in opinion from Mr. Pott, touching the operation of the bougie in strictures of the urethra. He says, the discharge it produces, is no other than mucus; and that this discharge and the dilatation of the part are all the advantages it procures. We, for our parts, imagine that the pressure of the bougie upon the diseased and fungous part which forms the stricture, actually destroys part of the substance, so as that a little ulcer ensues; and that any future fungus or stricture is prevented by the pressure of the bougie keeping the fibres from contracting as they reunite. He has specified some distinctions between pus and mucus, by which we understand, what nobody ever doubted, that there is a material difference between them, and that it would be a great impropriety to confound them together. * Pus (says he) is no natural

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D d

* secre-

‘ secretion : mucus is. Pus can never be produced without erosion : ‘ mucus may.’ But he has given us no other criterion for judging which is which, but that of carefully attending to the discharge from any purulent ulcer, and comparing it with that of the Gonorrhœa : now, this comparison we have actually made, without perceiving any difference. We wish Mr. Pott had taken a little more pains to concoct and digest this matter, which is of great importance in surgery.

Having ascertained the nature of the fistula lachrymalis, he divides the disease into three general heads ; namely, simple dilatation of the sacculus and obstruction of the nasal duct without inflammation : inflammation, abscess, or ulceration of these parts : obliteration of the natural duct, attended sometimes with caries of the bone. He lays down a rational method of cure, in each of these stages ; but, in describing the method of opening the lachrymal bag, he seems to be mistaken, when he says, the tendon of the orbicularis muscle must always be divided ; as we apprehend there is not the least necessity for so doing. The expedients he proposes for dilating, or removing obstructions in the nasal duct, by probes and bougies, are well known ; and the way of dressing, which he recommends, is judicious. In the perforation of the os unguis, he, for good reasons, rejects the cautery, the terebra, and the gimblet, and gives the preference to the curved trocar, about the smallest size of those generally used in the ascites. We should think that this instrument would be apt to crack the tender bone at some distance, and tear the membrane of the nose ; but, there is no arguing against facts : let us hear what Mr. Pott says in defence of his own practice. ‘ The most precise direction ‘ in this part of the operation will be of but little use to him who ‘ has no idea of the natural structure and disposition of the parts ‘ concerned, and who ought therefore to get such information as ‘ soon as he can ; but whoever is at all acquainted with this matter, or will attend to the situation and connexion of the os unguis, knows, or will immediately see, that this bone is divided ‘ as it were into two parts by a perpendicular ridge : to all that ‘ part of the bone which is anterior to the ridge, the lachrymal ‘ sac is connected ; that which is posterior forms a part of the ‘ orbit, and has little or no connexion with the lachrymal sac ; ‘ the trocar therefore must be applied to that of the bone which is ‘ anterior to the ridge, and consequently behind the lachrymal bag : ‘ by the passage of the instrument all this part of the bone will in ‘ all probability be broken, and the fracture will extend perhaps ‘ a little beyond the ridge, though the less of the orbitar part is ‘ broke the better, as the breach of it can in no wise conduce to ‘ render the operation more successful.

‘ The same attention to the natural situation of these parts will ‘ shew, that if the instrument be passed in a transverse direction ‘ with regard to the nose, the os spongiosum superius will be ‘ wounded

‘ wounded or broke; and if it be passed in too perpendicular a
‘ direction, it will get into the channel of the natural duct, and
‘ its point will be stopped by bearing against that part of the max-
‘ illa superior which contributes to the formation of that canal.

‘ It has been objected to this kind of instrument, that it may
‘ break the bone to some distance from the place where its imme-
‘ diate point is fixed, and that in all probability it lacerates or se-
‘ parates the membrane to the same or even a farther distance :
‘ both these may in general be true; but as I have very fre-
‘ quently performed this operation, and have never yet seen the
‘ smallest inconvenience from it, I cannot think the objection of
‘ any weight : indeed, a total removal of a piece of the bone is
‘ rather to be wished for and aimed at, than feared or avoided ;
‘ if we may reason by analogy, it seems to be the one thing ne-
‘ cessary toward preserving a future passage ; for we very well
‘ know in a caries of the bones forming the roof of the mouth,
‘ that though the bone is bare a pretty large compass, and by
‘ casting off leaves a large aperture into the nose, yet in many
‘ cases, when the disease is quite removed, and the habit recruit-
‘ ed, that opening will so contract, as not to suffer a quill to pass
‘ where you might with ease have introduced a finger, nay often-
‘ times will become quite close, especially where no caustic appli-
‘ cations have been made use of to make or keep the bone bare :
‘ and therefore though the new-made opening in the os unguis
‘ may possibly be closed again, in spite of all endeavours to the
‘ contrary, yet the removal of a piece of the bone seems the most
‘ likely thing to prevent it ; and on this principle I have always
‘ turned the perforator freely round, whenever I have used it, and
‘ do attribute the success it has often had to its making a consi-
‘ derable breach in the bone.

‘ The manner of treating the sore after the perforation is made,
‘ will also contribute toward maintaining the artificial opening.

‘ As soon as the operation is performed, a tent of lint should
‘ be immediately introduced of such size as to fill the aperture,
‘ and of such length as to pass through it into the cavity of
‘ the nose ; this should be suffered to remain a day or two, or
‘ till the beginning digestion renders the removal easy ; the
‘ upper part of the sac should be kept moderately distended with
‘ dry lint, or whatever will prevent it from becoming spongy, and
‘ the tent should be passed in through the opening of the bone every
‘ day, until the clean granulating appearance of the sore makes
‘ it most probable that the edges of the divided membrane are in
‘ the same state ; the surgeon’s care is now to prevent the incarna-
‘ tion from closing the new orifice ; for which purpose the end of
‘ the tent may be moistened in small sp. vitriol. or a piece of lu-
‘ nar caustic so included in a quill as to leave little more than its
‘ extremity naked, may at each dressing, or every other or third
‘ day be introduced, by which the granulation will be repressed,

and the opening maintained, while by the daily use of a lint tent, or piece of plaister bougie, or a leaden cannula, the edges of the membranes may be rendered callous, and the communication between the sacculus and the cavity of the nose rendered thereby perpetual.

When the sore is perfectly clean, and the granulating flesh from the sides of the sacculus kindly and good, the bougie should be passed through the opening in the bone instead of the tent, and the upper part of the sore be permitted to contract gradually by gradually lessening the dressings; in a few days after this, no other dressing than a piece of bougie will be necessary, which should now be of such a length that one extremity may lie level with the edges of the sore in the corner of the eye, and the other be within the cavity of the nose, some little way beyond the opening it passes through; by this means the sore will be reduced to the mere size of the bougie, which may be used until it is most likely that the artificial opening is perfectly established; and when that is presumed to be the case, the bougie should be disused, and the sore healed under a superficial pledgit with moderate pressure; and this method properly administered will succeed after many others have been tried, I know from experience.

We may venture to recommend this production as one of the few pamphlets which ought to be exempted from oblivion.

ART. IV. *Sketches: or Essays on various Subjects.* By Launcelot Temple, Esq; 8vo. Pr. 1s. 6d. Millar.

THE facetious author of this performance, tells us very frankly in the preface, that, as an author's reputation depends upon the mobility, he dreads the danger of writing too well; and feels the value of his own labour too sensibly to bestow it where, in all probability, it might only serve to depreciate his performance. This is such a severe sarcasm on the town, that we should not wonder to see it damn his *Sketches* in revenge. In that case, we shall not scruple to accuse the town of having given false judgment: for, in these *Sketches*, careless as they are, we can plainly perceive the hand of a master. They are classed under the different heads of *Language, Genius, Taste, turgid Writing, Affectation of Wit and florid Writing, obscure Writing, modern Art of Spelling, new Words, superannuated Words, Music, English Verse, the Versification of English Tragedy, Imitation, Writing to the Taste of the Age, Physiognomy or the Similitude between the Person and the Mind, Prejudices political, religious, and national, moral Attraction and Repulsion, Sentences.* These are very interesting subjects to all those who love the *Belles Lettres*; and they are treated in such a manner as cannot tire even the most volatile and inconstant reader. True genius (says he) may be said

‘ said to consist of a perfect polish of soul, which receives and reflects the images that fall upon it, without warping or distortion. And this fine polish of soul is, I believe, constantly attended with what philosophers call the moral truth.

‘ There are minds which receive objects truly, and feel the impressions they ought naturally to make, in a very lively manner, but want the faculty of reflecting them ; as there are people, who, I suppose, feel all the charms of poetry without being poets themselves.’ With all due deference to Mr. Temple, we apprehend genius is something more than the faculty of reflecting images. There is a creative power in genius : this indeed we consider as its criterion and essence, without which it cannot exist. If common understanding be a source of original ideas, distinct from sense and reflection, how much more is that generative power inherent in genius, which is a divine faculty of creating. Hence the word *poet*, which, in the Greek, signifies *maker* or *creator*. He says, mere good taste is nothing else but genius without the power of execution—We would add, taste is merely passive : genius is active. We likewise beg leave to differ from our author’s opinion, that mutton has a more delicious flavour than venison ; and that flounder is preferable to turbot. This, we conceive, is a downright solecism in eating, on which we should be glad to hold a practical conference with Mr. Launcelot Temple.

What he says of affectation of wit and florid writing, is so just and judicious, that we will insert the section for the benefit of young writers. ‘ It is not always so easy to get rid of an impertinent companion as of a silly book ; otherwise to be for ever aiming at wit would be as teasing and intolerable in writing as in conversation. Too much even of genuine wit is cloying, and the vanity of displaying it incessantly will fatigue and disgust every reader whose taste is true. Olives, caveare, anchovies, and Dutch herrings, do very well in their place ; but, in the name of all the hospitable powers, don’t oblige us to dine upon them. Let us first lay a foundation of good plain beef or mutton, if you please : for there is no living upon pickles or sweet-meats alone.

‘ The ground-work of every performance, even of those which admit or require the greatest profusion of ornament, ought to be plain and simple. Observe nature : in the meadow, the sweet green, which never dazzles the sight, is the predominant colour ; while the gaudy flowers, red, white, yellow, blue, and purple, are carelessly interspersed. This is infinitely more pleasing and beautiful than that insipid, childish, uncomfortable bawble, called a flower-knot ; and the wild variety of the woods as far excels the richest plantation of flowering shrubs. I would not be above taking a hint even from the mechanic arts : if a suit of cloaths is overcharged with lace, it becomes tawdry and ungenteel. In every work, the true taste is to dispose the orna-

ments with ease and propriety, and not to be affectedly or too ostentatiously prodigal of them. By this means you bestow upon your performance an elegant richness, and such a modest dignity as will please every true eye; though it may quite escape the notice of the vulgar, and false critics of all ranks, who delight in nothing but what is glaring, tawdry, and ostentatious.—No, I beg their pardon: for they are sometimes in raptures, or seem to be so, with what is altogether insipid.

Let the ornaments be never so well executed, if they are not easily and naturally introduced, they will have an aukward effect. The most beautiful woman may disgust you by ostentation, and a declared intention to charm. As often as it is possible to contrive it so, the ornaments should be, or at least appear to be, of some use towards the main design of the work: but when they are bluntly produced, and with too barefaced a purpose to dazzle or entertain, instead of your admiration, they raise your contempt. A masque, a coronation, or a procession upon our stage, is, for the most part, an insipid, tawdry, tiresome shew. But if it was really an ornament, to introduce it with propriety and grace, it ought to be contrived as an incident to help on the business of the piece: as in the masque in *Romeo and Juliet*; and the funeral procession, such as it is, in *Richard the Third*; which, notwithstanding some want of decorum, as the critics call it, and of probability in the scene, has still some kind of pretence to assist in the business of the fable.

To conclude: the ornamental parts of a work cost the least trouble to a writer who has any luxuriance of imagination. To support the plain parts with an easy dignity, so as they shall neither become flat on the one hand, nor disgustingly stiff on the other, is a much more difficult task. And yet if you succeed never so well here, you'll receive little thanks from the generality of readers, who will be apt to imagine they could easily perform the same kind of work themselves, till they come to try it.

After having mentioned the absurdity of introducing new coined words into a language so rich as the English, he adds: 'The present licentious humour of coining and borrowing words, seems to portend no good to the English language: and it is grievous to think with what *volupty* two or *poetararorencouroac* eminent personages have *opiniatred* the *inchoation* of such *futile* barbarisms.'

In short, the liberty of coining words ought to be used with great modesty. Horace, they say, gave but two, and Virgil only one, to the Latin tongue, which was squeamish enough not to swallow those, even from such hands, without reluctance.

I cannot conclude without putting our writers and speakers in mind of an excellent advice from Mr. Pope on this subject of new and old words:

“ Be

“ Be not the first by whom the new are tried,
 “ Nor yet the last to lay the old aside.”

With respect to the words he would proscribe, we think he is too severe in the midst of all his humour. *Encroach, inculcate, and betwixt*, may indeed do some injury to decayed teeth in the pronunciation, and give disgust to a delicate ear: but, the force with which they issue, proves them to be energetic, and, with respect to the organs of the hearer, they may be used like discords in music, so as to give an agreeable effect to the whole. Why he should be so peevish with *froward*, we cannot guess; no more than we can find out his reason for being so uncivil to *vouchsafe*? And as for the phrase *subject-matter*, it is so absolutely necessary both in the pulpit and at the bar, that he may as well think to close the mouths of the church, the senate, and the law, as to exclude it from the English language.

In his section of English verse, we find many excellent observations, and some few things urged which are not quite so clear to our conception. He says, the transposition of words, which gives such grace and spirit to the Greek and Latin languages, does not at all suit the genius of the English, except sometimes in poetry. That there are many ungraceful transpositions amongst our English poets, we readily allow; but, we cannot think that transposition is unsuitable to the genius of our language: on the contrary, it is our opinion, that it will not only bear it, but, in many cases, requires it to give spirit and variety to the period. Nor, do we believe it impossible to introduce the Greek and Latin measures into English poetry with success: for example, our ears are not offended at Sidney's hexameters; and we have read some English sapphics, which we thought very melodious. We imagine, the uncouthness arises from the novelty; and that the ear would be soon reconciled to the measure: otherwise, we cannot conceive how the same accents should please in one language, and be disagreeable in another. A great deal may be said on this subject. Nay, we apprehend, that all our best English poems may be reduced to some standard of antient measure, especially the poem of *Paradise Lost*.

Our author, talking of tragedy, says: ‘ Shakespear, who, I will venture to say, had the best musical ear of all the English poets, is abundantly irregular in his versification: but his wildest licences seldom hurt the ear: on the contrary, they give his verse a spirit and variety, which prevents its ever cloying. Our modern tragedy-writers, instead of using the advantages of their own language, seem in general to imitate the monotony of the French versification: and the only licence they ever venture upon is that poor tame one the supernumerary syllable at the end of a line; which they are apt to manage in such a manner as to give their verse a most ungraceful halt. But it is not want of ear alone which makes our common manufactures of tragedy so insipidly solemn, and so void of harmony; it is want of feeling. For let

‘ the ear be what it will, if the passions are warmly felt, they will naturally express themselves in their proper tones.

‘ Tragedy requires a greater variety of numbers than any other poetical production, as it is the most agitated with different passions. The march of every poem of any considerable length, but chiefly of tragedy, ought to resemble the course of a river, through a large extent of country, diversified with plains, hills, and mountains. The stream, according as the ground lies thro’ which it flows, is either slow, smooth, and solemn; or brisk and sportful; or rapid, impetuous and precipitate. Such and so various ought to be the versification of tragedy, instead of that stiff affected importance of movement which is now absurdly and awkwardly supported through the whole course of these sublime performances.

‘ But besides this studied dignity; this inflexible gravity of pace; this unvaried exactness of measure without spirit or harmony; this immoveable hardness and want of fluctuation in the lines; there is no language so unnatural as that you meet with in most of our modern tragedies. The characters they represent are too heroic, it would seem, and too much exalted above common life to speak *after the manner of men*. The misfortune is, most of our tragedy-writers labour with all their might, and keep themselves perpetually upon the rack, to say every thing poetically: for it never enters into their head, that the most natural is the most and the only poetical way of saying common things; except sometimes where you can properly raise your expression by an easy metaphor. Let the sentiments be such as best suit the character and situation, and they cannot be expressed with too much plainness and simplicity; provided all vulgarisms are as much as possible avoided.

‘ As to the characters, if it was not for a very few exceptions, one would think the art of drawing them was lost amongst our dramatic writers. Those that appear in most of our modern plays, tragedies call them or comedies, are like bad portraits, which indeed represent the human features, but without life or meaning, or those distinguishing strokes, which, in the incomparable Hogarth, and in every great history painter, make you imagine you have seen such persons as appear in the picture. In short, those mechanical performances are as imperfect as unnatural representations of human life, of the manners and passions of mankind, as the Gothic knights which lie along in armour in the Temple Church are of the human figure.’

His essay on prejudices, though not altogether orthodox, contains many humorous and shrewd intimations. The sentences with which this pamphlet concludes, seem to be such as arose in the mind of the author, at different times, and on different subjects, without order or connection; they are generally humorous, just, satirical, and some of them whimsical enough: but, we will

will indulge the reader with a specimen. ' Many shallow people make their fortunes by the mere force of gossiping. With some it passes for knowledge of the world; whereas it is only practising an art, which, though insupportably tedious and insipid to men of a different turn, instead of costing *them* any trouble, is their native element; for they were born gossips.

' The blunt sword is the trusty weapon. And there is nothing so infallibly successful in all trades and professions as the parts of a blockhead; plodding, selfishness, cunning, and impudence: which last virtue may be reckoned the chief of *these* cardinal ones; for

' Nullum numen abest si sit impudentia.

' The ambition of a man of parts is often disappointed by the want of some common quality, with whose assistance very moderate abilities are capable of making a great figure.

' Some people have just parts enough to do their country a great deal of mischief: for if their understanding was the smallest degree lower, it would be too glaringly ridiculous to employ them.

' Some have died upon the scaffold for their faithful services to their ungrateful country. You remember the shocking catastrophe of those great and good men the De Wits.—By all that's stern and horrible! by the black-hung room! by the blood-thirsty saw-dust! you're in the right—The surest way to avoid ingratitude, is never to do one good thing while you live.

' Many excellent geniusses have been lost. But we ought not to repine too much at this seeming inattention of Providence to human affairs; as from the same cause perhaps a much greater number of shocking monsters have been smothered and suppressed. For I am afraid there are more Neros and Caracallas than Tituses or Trajans in private life, who want nothing but to be emperors to shew themselves. Immortal gods! how many thousand Claudiuses are at this hour asleep between Hyde-Park-Corner and Wapping!

' I am afraid it is easier to corrupt good natural dispositions by education and habit than to subdue bad ones.'

He then proceeds to give us some little criticisms upon the reading and acting certain plays; and concludes thus: ' But I beg pardon for these trifles: and, in hopes that you may not all be so ill-natured as to take me at my word, shall conclude with a scrap of Latin, that has, like many others, led a weary life, though it is almost as insipid a thing of the kind as ever came upon the town—

' Nos hæc novimus esse nihil.

' Which, in plain English, means no more than that, *I am sensible all these Sketches and Sentences are mere nothing.*'

This

This is another circumstance in which we beg leave to differ from the ingenious Launcelot Temple, Esq; who seems to be a better judge of the productions of other men, than acquainted with the merit of his own performance.

ART. V. *An Account of Inoculation presented to the most noble governor of the princes, privy-counsellor, and knight of his majesty's order of knighthood; and to the honourable and royal commissioners of health in the kingdom of Sweden. By David Schultz, M. D. who attended the Small-Pox Hospital in London near a twelvemonth. Translated from the Swedish original. 8vo. Pr. 2s. Linde.*

DR. Schultz, a physician of Stockholm, in order to obtain a perfect knowledge of every thing relating to the practice of inoculation for the small-pox, made a voyage to London, where he resided for some time, during which he diligently attended the hospital set apart for patients in this way, and made it his business to enquire minutely into every circumstance of the disease. On his return to his own country, he printed his observations for the benefit of the public; and these are now translated into the English language. There is something whimsical enough in this reverberatory way of becoming acquainted with the practice of our own hospitals. Dr. Schultz imbibes his knowledge of inoculation at London, and reflects that knowledge on the same metropolis, through the medium of the Swedish tongue. The performance is extremely well calculated for the meridian of Stockholm, where the practice is still in its infancy; but we cannot see the use of it in England, which may be termed the native country of inoculation. One would be apt to imagine it was translated for no other reason, but because it was a foreign production. The rage of translating foreign books, when they are first published, has been so violent for some years, that we wonder the High Dutch translation of *Clarissa* has never been retranslated into English.

Dr. Schultz, in the treatise before us, has laboriously collected all the opinions touching inoculation for the small-pox. He has enumerated all the different symptoms, the ways of preparation, the effects appearing in different constitutions. He gives a painful and minute description of the manner in which the infection is communicated; and of the symptoms as they successively appear from the first to the eleventh day, when the pox generally break out. ' Every practitioner (says he) that understands attending ' the natural small pox, will not be at any great loss to know ' what ought to be observed, after the eruption in the inocula- ' ted, especially as several do not want the least assistance. My ' intent is not here to talk of the cure of the natural small-pox, ' only I will just mention the difference that a previous prepara- ' tion

tion makes, between the natural and inoculated small-pox, which in itself is one and the same disease.

By preparation the tense parts become relaxed, the humours milder and thinner. If the patient before had a watry blood, then the fever may be often too low to promote the destined eruption, and suppuration will hardly be effected. If one in this circumstance would make use of the Arabians, and of Sydenham's once more introduced cold regimen, which is necessary when the fever is too violent, then the little pimples would dry away without yielding any matter; and if sometimes, when the eruption is almost over, the fever is not encreased with a little art, the inoculated pock would often be imperfect.

Every one should esteem it best not to go too far with preparation; but as it is not always easy to hit upon the medium, most reckon it more adviseable to err in the first point, when, for want of preparation they may see a bad kind of Pock, with a violent fever break out, which afterwards can hardly be remedied.

A stimulant or a corroborant is therefore oftener required in the inoculated than natural small-pox. The first intent may be obtained by such means as, *Contrajerva, serp. virg. crocus, myrrha, salja volatilia, spirituosas, vinosas, moscus, flor. sulphur. camphora, vesicatoria epispastica.*

The other intent is gained by *cortex peruv.* which is so eminent for its virtue in promoting suppuration, and may be used from the commencement of the disease, or the first or second day give the preference to camphor joined with nitre, and continued afterwards during the whole sickness with chinchina. The second time again one mixes it with perspirantia; on the contrary, is the fever too high, then bleeding, *nitrosa*, and *acida vegetabilia* ought to be used. In this manner the method may be according to Dr. Huxham's words; sometimes Sydenham's and sometimes Morton's may be useful; *potus diluentes saponacei* are in both circumstances proper, although we have no intent to promote spitting, which seldom or never comes in inoculation. Paregorics are seldom wanted in inoculation, because the patient is less restless, and the irritation is not so great; but should there come a suppuration fever, which in inoculation is seldom seen, then without doubt they ought to be used.

When the pocks are dried, to prevent what they call after-pocks or boils, they give a purging potion three times every third day, and use for that purpose a simple purging draught, or a *cartharticum mercuriale*, of which the latter has the preference. Bleeding after the distemper is over is hardly or ever necessary in inoculation.

He afterwards considers the arguments for and against inoculation, as they have been advanced by the favourers and enemies of that practice; and, on the whole, may be said to have treated his subject with fidelity and circumspection.

ART. VI. *Dr. Leland's History of the Life and Reign of Philip king of Macedon, 4to. Vol. II.*

THE pleasure which we received from Dr. Leland's first volume of the life of Philip, some account of which was given in our last number, was greatly increased by the perusal of his second. As he advances in the history, the facts are more interesting; his stile is more lively and animated; his reflections more judicious, and he becomes in every page more entertaining and instructive. The only method in our power of doing justice to so excellent a performance, is by laying before our readers some of the most striking and remarkable passages, which will set the merit of this author in the fairest light, and induce them to pay a proper regard to a work which so highly deserves the attention and approbation of the public.

The account which our author gives of Philip's care in the education of his son, as extracted from Plutarch, is curious, and may convey some instruction to the governors of princes and great men in every age and nation.

At his (Philip's) return to Macedon, the education of his young son Alexander became the immediate object of his regard. The prince had, from his infancy, discovered a remarkable nobleness and greatness of sentiment, and a genius susceptible of the highest improvements and accomplishments. He was the apparent heir to the kingdom, the power, and the fame of his illustrious father. The philosopher Aristotle was therefore invited to the court of Macedon, and to him was committed the important charge of superintending the education of this prince, "that he may be taught," said Philip, "to avoid those errors which I have committed, and of which I now repent." To engage him more effectually to a faithful and diligent discharge of this great trust, Philip loaded Aristotle with favours worthy of the generosity of the king, and the merit of the philosopher. He caused Stagira, the city which gave birth to Aristotle, and which had shared the common fate of the Olynthian territories, to be rebuilt, and the inhabitants, who were now slaves or fugitives, to be restored to their original settlements and privileges: and there set apart a spacious park, laid out into shady walks, and ornamented with statues and seats of marble, for the use of the Peripatetic sages, who were there at full liberty to pursue those exercises which gave the title to their sect. History has thought it worthy to transmit to us an account of all the persons concerned in the nurture and education of this prince. Helanica, the nurse of Alexander, hath not been forgotten, the sister of Clitus, a woman to whom the grateful prince shewed the utmost attention in the midst of all his conquests. A governor, named Leonidas, had ever attended him; a man naturally

* turally austere, but virtuous and brave; rigidly scrupulous, and
* careful of the most minute particulars relating to his charge.
* Nothing superfluous, nothing that administered to vanity or
* luxury, was ever suffered to approach the prince's apartment by
* this exact inspector. In some religious rite, Alexander was
* observed by Leonidas to make use of more incense than seemed
* necessary on the occasion, and told, with some severity, "that
* it would be time enough to be thus lavish of perfumes, when
* he was master of the country that produced them:" which oc-
* casioned the prince, when he had afterwards conquered Arabia,
* to send Leonidas a large quantity of these perfumes, "to en-
* gage him, (as he said) to make his offerings to the gods with a
* more liberal hand." He had another governor, Lyfimachus of
* Acharnania, who seems to have been recommended by his age
* and attachment to his pupil. He called Alexander Achilles,
* Philip Peleus, and himself Phoenix. This flattering application
* recommended and endeared him to the king of Macedon, who
* had that paternal tenderness which made him feel a sensible de-
* light in all presages that seemed to promise that his son should
* surpass him in the glory of his actions. Aristotle, on his part,
* laboured to improve and adorn the mind of Alexander with
* every kind of knowledge suitable to a prince. That logic, for
* which his sect was famous, was neither wholly neglected, nor
* minutely inculcated. What the philosopher more insisted on,
* was to give the prince a perfect knowledge of the human mind,
* to explain all the objects which affect it, and the motives by
* which it is determined. The three books of Rhetoric, which he
* afterwards dedicated to Alexander, were an abridgment of those
* lectures on Eloquence, which he had given to the prince, to
* compleat him in that branch of knowledge, of which he had
* already received the rudiments from Anaximenes of Lampsacus.
* Thus the first care of his teachers, was to form this prince to
* speak with grace, propriety, and force. Nor is it probable, that
* they had less attention to teach him an equal propriety of action
* and conduct in the elevated station in which he was at some time
* to appear. But those studies, which might inspire him with
* great and exalted ideas of glory and heroism, seem to have been
* the particular delight of Alexander, if we may judge from that
* remarkable veneration which he ever expressed for the works of
* Homer.

* As Aristotle was the son of a physician, doubtless, a natural
* partiality in favour of the art determined him, saith Olivier, to
* labour to give his pupil an extensive knowledge in medicine.
* If it is allowed to indulge conjecture, he might be supposed to
* have taken the hint from Lyfimachus, and to have flattered his
* pupil, by imitating the education of Achilles, and appearing in
* a character similar to that of Chiron. But the deference due to
* the judgment of Milton, who, in his tractate on Education,
* re-

‘ recommends this branch of knowledge as of great use to military men, should induce us to conclude, that the philosopher was directed by the just rules of reason and good sense, in teaching this pupil the means of preserving the health of those numbers, who might hereafter march under his guidance and command. The prince seems to have received these his instructions with pleasure; he afterwards wrote several directions and receipts for the use of his sick friends; and, possibly, the opinion of his own skill determined him to cause the physicians of *He-phaestion* to be hanged, who might not have treated his favourite according to those rules in which he had been instructed. We may presume, that mathematics were not neglected by Aristotle; though we learn from Seneca, that Alexander studied geometry without any great success.’

The testimony said to have been given by Philip to the merit and abilities of Demosthenes is very remarkable, and may serve to convince us how greatly the exalted talents of one truly great and upright minister may contribute to the safety and reformation of a whole corrupted people. The passage from Lucian is thus translated with spirit and accuracy by our historian. It is Philip’s speech to † Antipater, his faithful counsellor.

‘ Do you really fear this Athenian general and his army? To me their ships, their port, their arsenals, are but trifles. What effect can these produce, when their possessors are wholly employed in games and public entertainments? Were not the Athenians possessed of so invaluable a treasure as Demosthenes, force, or artifice, or corruption, would enable me to command them much sooner than the Thebans and Thessalians. He it is who watches over their state; he it is who pursues me with incessant vigilance, who crosses my schemes, and counteracts all my attempts; whose penetration my deepest artifice, my most secretly concerted designs, never can escape: the grand and only obstacle to the progress of my power. If we now possess Amphipolis; if we command Olynthus, Thermopylae, and Phocis; if we have established our power in the Chersonesus and the Hellespont; his vigorous opposition was never wanting to oppose us. He rouses the supine; he awakens his fellow-citizens from their lethargic state, as it were by incision and cauterizing, without the least deference to their follies, or the least fear of their displeasure. He directs the appointment of their treasures; he restores the wretched state of their marine, by his wise institutions.’

† ‘ Antipater was the most respected and revered of all Philip’s ministers. This prince used frequently to say at table: “Come! let us drink deep! it is enough for me that Antipater is sober!” He came into his audience-chamber one morning later than usual. “I have ~~been~~ long a-bed,” said he—“but it is no matter: Antipater was awake.”

tutions. He recalls their attention, from their theatrical distributions, to the honour of their country, to their ancient glory, and the victories of Marathon and Salamis. He procures them allies and subsidies. No artifice can escape his penetration; no temptation can corrupt his integrity. It is Demosthenes therefore that I fear much more than all the force of Athens. In prudence and policy, he is not inferior to Themistocles; in greatness of soul, he is equal to Pericles. This it is that secures the attachment of the Greeks to Athens. We are obliged to this state for entrusting their armies to Chares, Diopithes, and Proxenus; and keeping Demosthenes at home. Did he command their forces, their navies, their expeditions, and their treasures; I fear that he would even render our very throne precarious, who now, by his decrees only, pursues and attacks us with so much violence, obstructs our designs, collects such vast supplies, and raises such powerful armies.'

After so noble a testimony of transcendent merit extorted from an avowed enemy, we are not surprised to find the friends and fellow-countrymen of this renowned orator paying him all due honours, and making the following decree as an attestation and reward of his merit.

'In the archonship of Chaerondas, the son of Hegemon, on the twenty-fifth day of the month Gamelion, the Leontidian tribe then presiding, at the motion of Aristonicus, the following resolution was made:

'Whereas Demosthenes, the son of Demosthenes of the Paeanian tribe, hath, at many times, done various and eminent services to the community of Athens, and to many of our confederates: and, at this time, hath, by his counsels, secured the interests of the state, and particularly restored the liberties of certain cities in Euboea: as he hath ever uniformly persevered in an unalterable affection to the state of Athens, and both by words and actions exerted himself, to the utmost of his power, in the service of the Athenians, and the other Greeks;—It is enacted by the senate and the popular assembly, that public honours shall be paid to the aforesaid Demosthenes; that he shall be crowned with a golden crown; that this crown shall be publicly proclaimed in the theatre on the feast of Bacchus, at the time of the performance of the new tragedies; and that the care of thus proclaiming these honours shall be committed to the presiding tribe, and the director of the public entertainments. This is the motion of Aristonicus of the Phrearian tribe.'

Demosthenes was so nearly concerned in all the transactions of the king of Macedon, that no history of Philip could possibly have been compiled without the assistance of that great orator's works, which, fortunately for posterity, are still extant. Happy is it for us that time and Gothic barbarism did not destroy these valuable remains

remains to which we are indebted for great part of the *subject-matter* of our author's excellent performances, and most of the remarkable occurrences in this important period. Dr. Leland hath in the course of his work occasionally made use of all the lights which antiquity could supply him with, shewn a proper regard to the prejudices and opinions of the several writers, and from a variety of scattered * *anecdotes*, and unconnected intelligence, formed one of the most judicious and complete histories now extant.

Our author's account of the famous battle of *Cheronea*, which put an end to the power and liberties of Greece, as it concludes the history of Philip, is worked up with remarkable care and accuracy, and may, we think, be put upon a level with *Middleton's* twelfth

* Among these the following may perhaps be entertaining to some of our readers. 'Statyrus, the celebrated actor, whom Philip held in great esteem, did not appear to partake in the general festivity, nor to desire any token of his friendship. "Has Statyrus nothing to ask," said Philip; "doth he doubt my generosity, or imagine that I have conceived some particular offence at him?" "The things which others seem so earnest to obtain," replied Statyrus, "are to me intirely indifferent. That, which would gratify me in the highest degree, my prince could grant with the greatest ease: but, alas! I fear he will refuse it." Philip gaily pressed him to speak his request boldly, and to put his friendship to the proof; for that he should deny him nothing. Thus encouraged, he addressed himself in this manner to the king: "Apollophanes, of Pydna, was my friend and host. When he was killed, his relations sent his two young daughters to Olynthus, as to a place of security. There were they taken when just arrived at the marriageable age: and are now groaning under the weight of captivity and slavery, employed in all those menial offices to which their unhappy fate has subjected those helpless creatures. These are the presents I request; and these I conjure you to bestow upon me. But, first, know what it is I ask. I expect, I wish for, no advantage from them. I disdain all intentions unworthy of me, and unworthy of their father. No! my desire is to give them such portions as may enable them to marry happily."

'The beginning of this speech excited the attention of the whole company. Apollophanes was known to have been extremely obnoxious to Philip, as he had been an accomplice in the murder of his brother Alexander. The conclusion was pleasing and astonishing; and their esteem and admiration broke instantly forth, in the loudest acclamations and applauses. Philip was affected by this greatness and goodness of mind, which his guest discovered; he readily granted his petition, and his munificence enabled Statyrus to pay the portions.'

The

twelfth and last section of his *Life of Cicero*. Our readers will therefore, we are satisfied, be obliged to us for the following quotation from it.

Philip's

The address and spirit of the young prince Alexander in breaking the famous horse Bucephalus is thus described by Plutarch.

A Thessalian, called Philonicus, offered to sell this horse to Philip, and rated him at thirteen talents. The king and his courtiers went into a plain to try him, but found him vicious and unmanageable, impatient of the touch, and even of the voice, of those who attempted to mount him. The king, in disgust, ordered this untractable beast to be sent away; when Alexander, who stood by, lamented that so excellent a horse should be lost by unskilfulness and timorousness. Philip reproved his presumption; but, as he still insisted that the horse might be managed, at last agreed to intrust the attempt to him, on condition, that, if he failed, he should forfeit the price at which the horse was rated. Alexander then ran up, and seized the bridle; turning Bucephalus directly to the sun, as he had taken notice that he was disturbed and affrighted by the motion of his shadow. He then led him gently on; and, when he began to rear up, softly casting off his robe, at one bound seated himself on his back; and, without lashing or spurring, reined him gradually and quietly. When he thus found his fury somewhat abated, he indulged his impatience for the course, and boldly pressed him forward, both with voice and heel. The courtiers at first beheld him with solicitude and silence; but, when they found him reining round, and returning in exultation, they burst into loud shouts of applause; and, as he dismounted, his father, embracing him with tears of love and joy, cried out, "My son, seek for some kingdom worthy of thy soul! Macedon is too little for thee."

Our author's account from Diodorus Siculus, of the behaviour of the Athenians to their general Lyficles, after the defeat of Chaeronea, may serve as a proper admonition to Britons on a parallel occasion.

Lyficles was now returned, covered with shame and disgrace; universally detested as the immediate cause of the late misfortune; and regarded as a victim due to the shades of those brave men, whose lives he had so wantonly and weakly lavished. He was hauled to the tribunal, where Lycurgus the orator, a man justly esteemed for his eminent worth, and respectable by the high offices he had borne, undertook the prosecution of this rash and ignorant general. No tedious inquiry, no laboured harangues, no formal course of testimonies and examinations, were required on this occasion. "The Athenians," said Lycurgus, addressing himself to the criminal, "have been to-

Philip's army was now formed of thirty-two thousand men, warlike, disciplined, and long inured to the toils and dangers of the field: but this body was composed of different nations and countries, who had each their distinct and separate views and interests. The army of the confederates did not amount to thirty thousand compleat; of which the Athenians and Thebans furnished the greatest part; the rest was formed of the Corinthians and Peloponnesians. The same motives, and the same zeal, influenced and animated them. All were equally affected by the event, and all equally resolved to conquer or to die in defence of liberty. In this respect they had greatly the advantage: but supineness, inattention, and corruption, had still that fatal influence, and still so far weakened and defeated the noblest resolution of the Greeks, that the command of this illustrious body was unhappily intrusted to men utterly unworthy of so important a charge; men elevated to this station, not by the experience of their abilities, not by a reputation purchased by toils and difficulties, and brave achievements, but by the power of faction, and the secret practices of intrigue. On the contrary, their enemies were commanded by a prince rendered illustrious by a long series of victories and great achievements, whose abilities and renown inspired his soldiers with the utmost confidence and firmest assurances of victory.'

And now the fatal morning appeared, which was for ever to decide the cause of liberty, and the empire of Greece. Before the rising of the sun, both armies were ranged in order of battle. The Thebans, commanded by Theagines, a man of but moderate abilities in war, and suspected of corruption, obtained the post of honour on the right wing of the confederated Greeks, with that famous body in the front, called the Sacred Band, formed of generous and warlike youths, connected and endeared to each other by all the noble enthusiasm of love and friendship. The center was formed of the Corinthians and Peloponnesians; and the Athenians composed the left wing, led by their two generals Lyficles and Chares, or Stratocles according to the orators.

"totally defeated in a general engagement. One thousand of our youth have fallen on the field of battle; two thousand have been made prisoners. The enemy hath erected a trophy to the eternal dishonour of Athens; and Greece is now ready to receive the dreadful yoke of slavery. You were the commander on that fatal day: and yet you live: you enjoy the sun's light: you appear in our public places, the monument of the disgrace and calamity of your country."—This short process was sufficient: the rest was supplied by the quickness of conception, and indignation of his hearers: and Lyficles, mute and confounded, and conscious of his fatal error, was led away to instant execution.'

tors. On the left of the Macedonian army stood Alexander, at the head of a chosen body of noble Macedonians, supported by the famous cavalry of Thessaly. As this prince was then but nineteen years old, his father was careful to curb his youthful impetuosity, and to direct his valour; and, for this purpose, surrounded him with a number of experienced officers. In the center were placed those Greeks who had united with Philip, and on whose courage he had the least dependence; while the king himself commanded on the right wing, where his renowned phalanx stood to oppose the impetuosity with which the Athenians were well known to begin their onset.

The charge began, on each side, with all the courage and violence which ambition, revenge, the love of glory, and the love of liberty, could excite in the several combatants. Alexander, at the head of the Macedonian nobles, first fell, with all the fury of youthful courage, on the sacred band of Thebes, which sustained his attack with a bravery and vigour worthy of its former fame. The gallant youths, who composed this body, not timely, or not duly, supported by their countrymen, bore up for a while against the torrent of the enemy, till at length, oppressed and overpowered by superior numbers, without yielding or turning their backs on their assailants, they sunk down on that ground where they had been originally stationed, each by the side of his darling friend, raising up a bulwark, by their bodies, against the progress of the enemy. But the young prince and his forces, in all the enthusiastic ardor of valour, animated by success, pushed on through all the carnage, and over all the heaps of the slain, and fell furiously on the main body of the Thebans, where they were opposed with an obstinate and deliberate courage; and the contest was, for some time, supported with mutual violence.

The Athenians, at the same time, on the right wing, fought with a spirit and intrepidity worthy of the character which they boasted, and of the cause by which they were animated. Many brave efforts were exerted on each side, and success was for some time doubtful, till at length part of the center, and the left wing of the Macedonians (except the phalanx) yielded to the impetuous attack of the Athenians, and fled with some precipitation. Happy had it been on that day for Greece, if the conduct and abilities of the Athenian generals had been equal to the valour of their soldiers: but the brave champions of liberty were led on by the despicable creatures of intrigue and cabal. Transported by the advantage now obtained, the presumptuous Lyficles cried out, "Come on, my gallant countrymen! the victory is ours, let us pursue these cowards, and drive them to Macedon!" and thus, instead of improving their happy opportunity, by charging the phalanx in flank, and so breaking this formidable body, the Athenians wildly and precipitately pressed

forward, in pursuit of the flying enemy, themselves in all the tumult and disorder of a rout. Philip saw this fatal error with the contempt of a skilful general, and the secret exultation arising from the assurance of approaching victory. He coolly observed to those officers who stood round him, that "the Athenians knew not how to conquer;" and ordered his phalanx to change its position, and, by a sudden evolution, to gain possession of an adjacent eminence. From hence they marched deliberately down, firm and collected, and fell, with their united force, on the Athenians now confident of success, and blind to their danger. The shock was irresistible: they were at once overwhelmed: many of them lay crushed by the weight of the enemy, and expiring by their wounds, while the rest escaped from the dreadful slaughter, by a shameful and precipitate flight, bearing down, and hurrying away with them, those troops which had been stationed for their support. And here the renowned orator and statesman, whose noble sentiments, and spirited harangues, had raised the courage on this day so eminently exerted, betrayed that weakness which hath sullied his great character. He alone, of all his countrymen, advanced to the charge cold and dismayed; and, at the very first appearance of a reverse of fortune, in an agony of terror, turned his back, cast away that shield which he had adorned with this inscription in golden characters, TO GOOD FORTUNE; and appeared the foremost in the general rout. The ridicule and malice of his enemies related, or perhaps invented, another shameful circumstance; that, being impeded in his flight by some brambles, his imagination was so possessed with the presence of an enemy, that he loudly cried out for mercy.

While Philip was thus triumphant on his side, Alexander continued the conflict on the other wing, and at length broke the Thebans, in spite of all their acts of valour, who now fled from the field, and were pursued with great carnage. The center of the confederates was thus totally abandoned to the fury of a victorious enemy. But enough of slaughter had already been made: more than one thousand of the Athenians lay dead on the field of battle, and two thousand were made prisoners: and the loss of the Thebans was not inferior. Philip therefore determined to conclude his important victory, by an act of apparent clemency, which his ambition and policy really dictated; and gave orders that the Greeks should be spared; conscious of his designs, and still expecting to appear in the field, the head and leader of that body which he had now compleatly subdued.

The reflections which Dr. Leland makes on this important event are extremely sensible and judicious. It is impossible for an Englishman to read them, at the present juncture, without a proper application. 'Thus (says he) fell the great and illustrious nation of Greece; and, in one fatal day, saw her honours and liberties wrested

‘ wrested from her by a people who had, for ages, acknowledged
‘ her superiority, and courted her protection. The virtues of her
‘ sons had raised them to the full meridian of glory; thence had
‘ they gradually declined by their corruptions, and, having for a
‘ while retained some degree of strength and splendor, now set for
‘ ever. That vital heat which animated them, which called forth
‘ and cherished their abilities, and inflamed and invigorated their
‘ minds with great and generous sentiments, was now extinguished.
‘ Some faint glimmerings were, for a while, to remain, till dark-
‘ ness and barbarity, which now began their reign, gradually ad-
‘ vanced and prevailed, and, at length, totally overspread their
‘ once happy land. An alarming example to all future nations,
‘ who may, like Greece, boast their liberty, and, like Greece in
‘ its degenerate state, retain only the shadow of that liberty; and
‘ while they fondly triumph in the actions of their fathers, and
‘ are vainly elevated by a dangerous national pride, suffer luxury,
‘ venality, and licentiousness, to destroy the spirit, and prey upon
‘ the vitals of their constitution. These hath providence ever
‘ made their own severe punishment, from which the yet unex-
‘ tinguished remains of bravery and public spirit in a people can
‘ by means secure them. Bravery and public spirit never were
‘ more eminently displayed, than in those Greeks who fought at
‘ Chaeronea; but they were exerted too late, and their vices and
‘ corruptions had deprived them of the necessary conduct and di-
‘ rection: so that the very remains of their virtue completed their
‘ ruin. They were led on rashly to slaughter by wretches insen-
‘ sible to the inestimable value of their lives; and thus the ardor
‘ for liberty, which still inflamed them, only served to load the
‘ field of battle with carnage. But let posterity regard the faults
‘ of these illustrious men with an humane tenderness and com-
‘ passion, and learn a just value for those noble principles, which,
‘ even in a degenerate state, could produce such glorious effects:
‘ and, while they admire the policy and abilities which thus sub-
‘ dued them, let them also learn to regard, with just detestation,
‘ that insatiable ambition, that unwarrantable lust of power and
‘ grandeur, which casts a false and flattering lustre round the
‘ great scourges of mankind.’

We cannot conclude this article without subjoining our author's account of the death of Philip.

‘ When the Greeks and Macedonians were seated in the theatre,
‘ Philip came out of his palace, attended by the two Alexanders,
‘ his son and son-in-law. He was cloathed in a white flowing
‘ robe, waving in soft and graceful folds, the habiliment in which
‘ the Grecian deities were usually represented. He moved for-
‘ ward with an heart filled with triumph and exultation, while the
‘ admiring crowds shouted forth their flattering applause. His
‘ guards had orders to keep at a considerable distance from his
‘ person, to shew that the king confided in the affections of his

' people, and had not the least apprehensions of danger amidst all
 ' this mixed concourse of different states and nations. Unhap-
 ' pily, the danger was but too near him. The injured Pausanias
 ' had not yet forget his wrongs, but still retained those terrible
 ' impressions, which the sense of the indignity he had received,
 ' and the artful and interested representations of others, fixed
 ' deeply in his mind. He chose this fatal morning for the execu-
 ' tion of his revenge, on the prince who had denied reparation to
 ' his injured honour. His design had been for some time pre-
 ' meditated, and now was the dreadful moment of effecting it.
 ' As Philip marched on in all his pride and pomp, this young Ma-
 ' cedonian slipped through the crowd, and, with a desperate and
 ' malignant resolution, waited his approach in a narrow passage,
 ' just at the entrance into the theatre. The king advanced to-
 ' wards him: Pausanias drew his poignard; plunged it into his
 ' heart; and the conqueror of Greece, and terror of Asia, fell
 ' prostrate to the ground, and instantly expired.

' Thus (says Dr. Leland, with which the history concludes) died
 ' Philip king of Macedon, at the age of forty-seven years, and
 ' after a reign of twenty-four, spent in toils and difficulties, and
 ' enterprizes of hazard and danger, in which he so eminently dis-
 ' played that extent and elevation of genius; that firmness and
 ' greatness of mind; that justness and accuracy, penetration and
 ' sagacity, in forming his designs; that true discernment in chu-
 ' sing the means of conducting them; and that vigour and reso-
 ' lution in executing them; which have justly rendered him the
 ' object of admiration to all those who are acquainted with the
 ' Grecian story. The judicious reader cannot fail to have already
 ' observed, how far he was assisted in the acquisition of that
 ' power to which he aspired, and which was purchased by the
 ' labours and dangers of his life, by the advantages which he
 ' happily derived from the distresses of his infant years, from his
 ' education, from his natural and acquired accomplishments, and
 ' from the dispositions and circumstances of those with whom he
 ' contended. He may also have already observed, how far the
 ' different, and apparently inconsistent, descriptions, which histo-
 ' rians have transmitted of this prince's character, may be recon-
 ' ciled by attending to that great ruling passion, the love of glory
 ' and power, which possessed the mind of Philip. All his other
 ' passions, his inclinations, his natural endowments, the prin-
 ' ciples in which he had been instructed, the sentiments he had
 ' imbibed, the graces, the qualifications, the accomplishments, he
 ' had acquired, were all subservient to this. If terror and severity
 ' were necessary for the establishment of his power, his sentiments
 ' of humanity easily yielded to the dictates of his ambition; and
 ' the distresses, in which whole states and countries were involved,
 ' he regarded with indifference and unconcern. If dissimulation
 ' and artifice were required, his perfect knowledge of mankind,

' joined

‘ joined to his obliging and insinuating deportment, enabled him
‘ to practise these with the most consummate address; and thus
‘ were candour and ingeniousness frequently sacrificed to his schemes
‘ of greatness. If corruption was necessary, he knew its power,
‘ and was perfect in the art of propagating and recommending it
‘ by the fairest and most plausible pretences; and although he en-
‘ deavoured, from a full conviction of its fatal consequences, to
‘ check its progress in his own kingdom (as appears from his dis-
‘ couraging his son’s attempts to introduce it) yet he never scrupled
‘ to make it his instrument to destroy his rivals. Hence we find
‘ him sometimes represented as a cruel, crafty, and perfidious
‘ prince, who laid it down as his favourite maxim, that it was a
‘ folly, when he had killed the father, to leave any of his family
‘ alive to revenge his death; who professed to amuse men with
‘ oaths, as children are cheated with toys; and who was rather
‘ the purchaser, than the conqueror, of Greece. If, on the other
‘ hand, the specious appearances of generosity, condescension, and
‘ benevolence, were required to serve his great purposes, no man
‘ was more capable of assuming them; no man could display them
‘ more naturally and gracefully. If his reputation was to be ex-
‘alted, or the number of his partizans to be increased, he could
‘ confer favours with an air of the utmost cordiality and affection,
‘ he could listen to reproof with patience, and acknowledge his
‘ errors with the most specious semblance of humility: he could
‘ conquer his enemies and revilers by his good offices, and re-
‘concile their affections by unexpected and unmerited liberalities.
‘ Hence again we find him imblazoned by all the pomp of praise:
‘ as humane and benevolent, merciful and placable; in the midst
‘ of all the insolence of victory, careful to exercise the virtues of
‘ humanity; and gaining a second or more glorious triumph, by
‘ the kindness and clemency with which he reconciled and com-
‘manded the affections of those whom his arms had subdued.

‘ In a word, his virtues and vices were directed and proportioned
‘ to his great designs of power: his most shining and exalted qua-
‘lities influenced in a great measure by his ambition: and even
‘ to the most exceptionable parts of his conduct was he principally
‘ determined by their conveniency and expediency. If he was un-
‘just, he was like Caesar, unjust for the sake of empire. If he
‘ gloried in the success acquired by his virtues, or his intellectual
‘ accomplishments, rather than in that which the force of arms
‘ could gain, the reason, which he himself assigned, points out
‘ his true principle. “In the former case (said he) the glory is
“entirely my own; in the other my generals and soldiers have
“their share.”

‘ The learned have been sometimes fond of comparing the
‘ merit of this prince’s painful conquests with the rapid progress
‘ of his son; their abilities, their virtues, and their faults. This
‘ is a subject which hath been fully exhausted by other writers.

‘ And, although the nature and extent of their abilities, their
 ‘ virtues, and their vices, afford much useful instruction, yet the
 ‘ circumstances of those people with whom they contended, may
 ‘ possibly (if duly weighed) suggest reflections more generally and
 ‘ highly useful and interesting.

ART. VII. *Some Doubts occasioned by the second Volume of an Estimate of the Manners and Principles of the Times. Humbly proposed to the author or to the public. 8vo. Pr. 1 s. Sandby.*

NEVER perhaps did poor writer experience so melancholy and sudden a reverse of fortune as the author of *the Estimate*. He who but a few months since was so universally read, praised, and admired, seems to be now as universally neglected and contemned. The public, who swallowed his first potion with such avidity, was over-dosed by his second, and gave it all up again; and those who before thanked him for his physic, now complain of the poison.

The self-sufficiency, rancor, and abuse, which so abounds in his last performance, has raised up so many enemies against him, that he stands like the man in the Almanac with darts in every part of him. Men of all ranks and degrees, as Falstaff says, take a pride to gird at him. Among the most powerful of the doctor’s antagonists, may be ranked the author of the piece before us, who being thoroughly convinced from the Estimator’s example, that *positive assertions* are seldom very agreeable, thought, that (to use his own words) possibly the humble method of objecting in the way of doubts, might not offend.

This is the true account, says he, why this piece is called Doubts; proceed we then to doubts themselves.

In regard to what the Estimator says, concerning the critics on his works, vol. II. page 12. where he says, “ He hath heard too
 “ of certain written criticisms on his Estimate: but if he does
 “ not read, how can it be expected, he should answer them ?”

Of this our sceptic has *one doubt* only, which is indeed a material one, viz. Whether it be true ?

‘ Pardon me, Sir, says he, for doubting; but give me leave to
 ‘ remind you of the Irish gentleman, who having neglected to an-
 ‘ swer a letter of consequence, told his friend the first time he
 ‘ met him, I beg your pardon for not having answered your let-
 ‘ ter, but upon my soul I did not receive it.’

The Estimator affirms, page 56 and 57, that “ modern ma-
 “ trimony in high-life is *generally* neither determined by beauty,
 “ virtue, sense, birth, or the fairest union of amiable qualities;
 “ but *most commonly* by the most sordid views of wealth, or powerful
 “ alliance.”

To

To this likewise our sceptic has but one objection, namely, that it is not true.

Concerning the doctor's candid and impartial reflections on the two universities, our doubter has this pertinent remark, 'It is matter of great uncertainty from his book, at which of our two universities this phenomenon of the literary world was educated. It should seem from his account of their produce, p. 68, 69. that both had shared in the honor of producing him; and yet it should seem from his candid and generous treatment of those learned bodies, from his extreme tenderness for their reputation, as if he had been privately suckled, by some more liberal nurse, whose milk was impregnated with that benevolence and candor, which graces and sweetens his Estimate.'

The writer of the Estimate, our author very judiciously observes, had, in his first volume, 'acknowledged and applauded the humanity of the age. His system was not then come to maturity, and he perhaps did not foresee, how much it would be crossed, by admitting this manifest truth. It is now unfortunately become expedient to assert, that the age is too effeminate and selfish, to entertain a genuine lasting humanity.'

'How is it possible to reconcile this with the former concession? or rather, how is it possible to reconcile the facts, which evince the humanity of the times, with the charge, which alledges their selfishness?'

It plainly appears by comparing p. 97 of vol. II. with p. 21 of vol. I. that the Estimator contradicts himself.

The Estimator affirms, that 'all men of letters love men of letters, and all men of ignorance despise and hate them.' Here our sceptic begs leave once more to *doubt*. 'Dr. Bentley (says he) was a man of letters. The history of his life will shew, that he was not passionately partial to men of knowledge and letters. Dr. Middleton again had his share of learning, but most of us remember, that he was not upon the best terms with the scholars of his time.'

'On the other hand it may be doubted, whether men of ignorance are generally remarkable for despising and hating men of knowledge. It is thought, that these were never more revered, than in the days of ignorance.'

The *Doubter* answers the Estimator's malevolent aspersions on the clergy, by observing with truth that they are, with all their faults, perhaps preferable to the majority of their predecessors, and wonders (as well indeed he might) that when the Estimator was paying his compliments to some great characters in other professions, not one occurred in his own (*except the colossus*) worthy of the least notice from his masterly pen, 'but some great names (says he) which might have been mentioned, did not come within the design of the Estimate, his grace of Canterbury not having been promoted to that see, when the second volume was committed

‘ committed to the press; and the bishops of London and Winchester being unhappily arrived to the wrong side of fourscore.’

With regard to the Estimator’s extraordinary share of vanity and self-conceit, so predominant in every part of his work, our *Doubter* remarks, that any man’s desire of being thought all-perfect and all-sufficient, may be *secretly* entertained without much offence to the world; but when this desire makes its *public* appearance, it changes its nature, and is thought by all except the man and himself a strange indecency.

‘ Is it moral (say the critics) for *himself* to be perpetually buzzing about the reader, and diverting his attention from no less an object, than the reformation of all ranks and orders of men? May it not be expected, that zeal for religion and virtue, for the honor and safety of his country, should be the predominant passion of such a writer? And may it not be suspected, that a violent passion for *self*, not only in preference to all other men, but in preference even to his own subject, does predominate?’

The *Doubter*’s fourteenth section, which attacks the Estimator’s strange notions concerning Popery and Protestantism, is sensible and spirited: he observes, that a book is nothing without a paradox.

‘ The Estimator professes himself a friend to the revolution, but dates the ruin of these kingdoms from that æra. He entertains the warmest zeal for Protestantism, but endeavors to shew, that Popery is the more active religion, with regard to conquest, to the national spirit of defence, and to the duration of a state.

‘ Now as these are the declared objects of his work, the duration of the state in particular, it should seem, as if the comparison of Popery and Protestantism was meant, to point out to the state which religion it is most expedient to protect.’

‘ At this rate England, Prussia, &c. are wasting their blood and treasures in support of a religion, which must, in its own nature, sink into indifference, that is, tend to dissolution, in opposition to a religion which is in its own nature permanent and productive of conquest.’

‘ There may (says our author) be too much truth in the charge upon Protestantism, that it is not quite so vigorous a principle of conduct, as it was heretofore. But what principle ever retained its vigor long, in the body of a people? And how can this be fairly pronounced extinct, without a trial in a day of action? It has never yet failed upon trial.’

He concludes this head with a very proper observation; ‘ I envy the Estimator, says he, none of his refinements. Some of them I read with admiration. But he would oblige every lover of his country by leaving our religion and liberties untouched. If Protestantism be internally weaker than Popery, it will be thought to argue a defect of zeal and public spirit, in a protestant author, who, according to his own account, is read and applauded

‘plauded in foreign countries, to proclaim this weakness to all Europe.’

In the next section our author treats with the ridicule and contempt they deserve, the *Estimator*’s dreadful apprehensions of parliamentary influence, which he plainly proves were but imaginary. ‘It puts me in mind (says he) of the tender fears of a compassionate good woman, who sat weeping and alarmed at the foot of a bridge, because it was possible, that a grandchild of her’s, not then born, might, in passing over that bridge, fall into the river, and perish.’

The doctor says, in his *Estimate*, (see p. 241) that ‘a general reformation, under our present circumstance, is an *idle* project.’ If this be true, says our author, I am afraid it will be concluded that the *Estimate* is an *idle* book.

Our author’s animadversions conclude with the following observations, to the truth of which our readers will undoubtedly subscribe, viz. That a book designed, as we are to suppose the *Estimate* was, to give new life and vigor to the principles of religion and virtue, should be strictly a *moral* book, manifestly written with no other view than the happiness of mankind. The world is so selfish, that if a moral writer appears to have any thing else in view, the whole benefit of his book is lost. The reforming book should contain nothing but what is strictly true, known to be true by the writer, and demonstrated to the reader, by such arguments, as cannot fail to convince him. The author should not torture his invention, to represent things worse than they are, to give them a more odious, or more despicable appearance than they really have.

‘I submit it (says he) to the *Estimator*’s own judgment, or, if he waves that, to the judgment of the world, how much of this is applicable to his book; whether his complaints of the effeminacy of the times are *manly*, whether they are modest, good-natured, disinterested and generally true. I have ventured to offer some doubts on each of those heads. If he should admit these doubts to be well-founded, and still think his book useful, after all those redundancies are expunged, I heartily wish him success.’

Thus end our ingenious author’s * *Doubts*, to which our readers will probably add one more, viz. A *doubt* whether the *Estimator* will ever be able to answer them?

* As there are several ingenious remarks in this pamphlet, which for want of room we could not insert in our imperfect extracts from it, we request such of our readers as have already purchased the second volume of the *Estimate*, to bind up this along with it, that the poison may not remain without the antidote.

ART.

ART. VIII. *Letters to the Estimator of the Manners and Principles of the Times.* By one who has served the state. 8vo. Pr. 1s. Coote.

THE author of these Letters, whoever he is, has shewn himself no contemptible proficient in the talent of ridicule. There is a vein of humor, drollery, and sprightliness, running through them, which make them entertaining, at the same time that we are pleased to see so self-sufficient and dogmatical a writer as the Estimator, treated with that contempt which he so highly deserves. The author of the Estimate having, in his second volume, unfortunately assumed the title of *Provost*, our letter-writer addresses him under the name of a friend and brother, and facetiously signs himself *Swithin Swing, the finisher of the law*. 'And do you think (says he, at the end of his first letter) I shall permit a little dainty white-gloved parson, a finging, strumming, prating, petty priest, to share the honor with me? nay, to usurp it from me! Sir, know yourself and me: desist! acknowledge your offence, if you hope mercy: and follow your ideal provost-trade no more, if you expect to keep out of my real clutches.'

He tells the doctor in his second, in allusion to his character of *Provost*, that he has broke our constitution on the wheel; whipped the revolution at a cart's tail; and hanged up limited government: that he has burnt the clergy in the hand: keel-hawled the navy; and made the British army run the gauntlet.

'This (says honest Swithin) you have usurped from me: but the people are not in a humor to be quartered at present: or if they were, I should not trust the knife to you, you have too little feeling.' *That's worm-wood* (as Hamlet says) for surely no writer had ever less feeling, humanity, or candor, than the author of the Estimate.

'Twice (says our severe animadverter) you have mounted the joint-stool of oratory: and calling the world about you, have declared your office; and assumed authority to arraign, condemn, and execute, without appeal or tryal. Your first harangue, which we supposed a libel, you have assured us was a sermon; and in the second, quitting an office for which the world has found you little qualified, you have assumed another to which you are much less equal: sinking the ordinary in the executioner. Canterbury twice vacant, and you not raised to it? 'tis not a wonder you suppose yourself neglected. As no lawn sleeves came, you have drawn on the hangman's sustain; and it is not wonderful the great ax falls there where the offence lies; on the great: for it is they who have neglected your transcendent virtue. Bolingbroke, whom you quote, smiles upon you: at once enjoying your conversion, and despising you: the ghost of Shaftsbury laughs to see your own fury now let loose against that

‘ that order, which you so vainly once were thought to have defended against his keener weapons.’

The fourth letter laughs at ‘ the Estimator of the manners of a people, who, when he has left the national preacher in his closet, fiddles and sings, and dances in the mixed assembly.’ Our author therefore treats him as a *Petit Maître*, which is, if we may believe this gentleman, the doctor’s true character in private life ; and after making merry with his personal charms, asks him, *Where he buys his powder ?*

The fifth letter is rather serious, and in some parts of it a little angry. ‘ France should be told (says he) that this (*the Estimator*) was only a *Jeu d’Esprit*, a *petite Badinage*. This, Sir, is necessary : your country must be disgraced, or you be made ridiculous : own yourself a trifler, and prevent those who will otherwise fix upon you indelibly a much worse character.’

The sixth and last letter proposes the Estimator’s punishment. ‘ Suppose (says our arch observer) they should resolve to claim only the tythe of what is due to justice ; and take it all in kind ; the clergy to strip you of the robe you wear so unhandsomely ; the navy to return the keel-hawling ! the officers the gauntlet ! then when they turned you over to my care, thus cropped and ducked and lashed, and marked with every brand of infamy, what could you expect from me half-hanged, half-drowned, half-flead, as you will come into my hands ?’

‘ Sir, I should shew you that a hangman has compassion : though you have shewn the world a parson has not. Instead of cutting out your tongue, I should remit you to the sense which your own heart would by that time, nay does, I think, by this time entertain of its unworthy conduct : instead of the contempt of sending you to France ; a worthy present for your favorite nation : I should do what perhaps your diocesan (for I do not know a worthier) now will : confine you to your parish, forbid you white gloves and grey powder, and compel you to read the service constantly : but your curate should preach.’

ART. IX. *Elements of the Theory and Practice of Chymistry. Translated from the French of M. Macquer, member of the royal academy of sciences, and professor of medicine in the university of Paris, in 2 vol. 8vo. Price 10s. Millar and Nourse.*

WE heartily recommend this work to the perusal of every one whose taste or profession leads him to the study of Chymistry. This science, as the ingenious translator justly observes, has been too much neglected among us of late, though unquestionably there is no other branch of natural philosophy more entertaining, by the amazing variety of discoveries, with which it fills our minds, nor any so extensively beneficial to society. This book is most excellently adapted for those who have never studied Chymistry, and

and has this peculiar advantage over most elementary treatises, that proficients in this art will never grudge the time they bestow upon it. We shall transcribe the latter part of the author's preface, that our readers may see the plan of this work. 'The general plan on which I proceed is to suppose my reader an absolute novice in chymistry; to lead him from the most simple truths, and such as imply the lowest degree of knowledge, to such as are more complex, and require a greater acquaintance with nature. This order, which I have laid down for my rule, hath obliged me to begin with examining the most simple substances that we know, and which we consider as the elements whereof others are composed; as, by knowing the properties of these elementary parts, we are naturally led to those of their several combinations; and on the other hand, in order to know the properties of compound bodies, it is necessary we should be first acquainted with the properties of their principles. The same reason induced me, when enquiring into the properties of one substance, to take no notice of those which relate to any other substance not treated of before. For example: as I treat of acids before metals, I say nothing under the head of those acids concerning their power of dissolving metals: that I defer till I come to the subject of metals: and thus I avoid speaking prematurely of a substance with which I suppose my reader wholly unacquainted. And this method I was so much the more easily induced to follow that I know of no chymical book written on the same plan.

'After discoursing of elements in general, I treat next of such substances as are immediately composed of them, and are next to them, the most simple. Such are all saline substances. This head comprehends mineral acids, fixed alkalis, and their several combinations; the volatile sulphureous spirit, sulphur, phosphorus, and the neutral salts which have an earth or fixed alkali for their basis: those which have for their basis either a volatile alkali, or some metallic substance, are referred, according to my general plan, to the heads under which I treat of those substances.

'Metallic substances are scarce more compounded than the saline: which induces me to consider them next. I begin with those which are the most simple, or at least seem to be so, because their principles, being very strongly connected together, are separated with the greatest difficulty: such are the metals properly so called; namely gold, silver, copper, iron, tin, and lead. After these come the semi-metals in order; to wit, Regulus of antimony, zink, bismuth, and regulus of arsenic. Mercury being a doubtful substance, which some chymists rank with the metals, and others with the semimetals, because it actually possesses certain properties in common with each, I have treated of it in a separate chapter, which stands between the metals and semi-metals.

'I next

‘ I next proceed to examine the several sorts of oils, whether vegetable, which are divided into fat, essential, and empyreumatic; or animal, and mineral oils.

‘ By examining these substances we obtain ideas of all the principles which enter into the composition of vegetable and animal bodies; that is, of those substances that are capable of fermentation: this enables me to treat of fermentation in general; of its three different degrees or kinds, the spirituous, acetous, and putrid, and of the products of those fermentations, ardent spirits, acids analogous to those of vegetables and animals, and volatile alkalis.

‘ The order in which I treat of all those substances being different from that in which they are obtained from compound bodies, I give, in a distinct chapter, a general idea of chymical decomposition, with a view to shew the order in which they are separated from the several bodies in the composition whereof they are found. This brings them a second time under review, and gives me an opportunity of distinguishing those which exist naturally in compound bodies, from those which are only the result of a new combination of some of their principles produced by the fire.

‘ The succeeding chapter explains the late Mr. Geoffroy’s table of affinities; which I take to be of great use at the end of an elementary tract like this, as it collects into one point of view the most essential and fundamental doctrines which are dispersed through the work.

‘ I conclude with an account of the construction of such vessels and furnaces as are usually employed in chymistry.

‘ In this part I say nothing of any manual operations, or the several ways of performing chymical processes; reserving these particulars for my treatise of practical chymistry, to which this must be considered as an introduction.’

We shall now give the author’s introduction to his elements of the practice of chymistry, by which, and the foregoing specimen, our readers will be best enabled to judge whether our character of this performance be a just one. ‘ As the elements of the theory of chymistry, delivered in the former part of this work, were intended for the use of persons supposed to be altogether unacquainted with the art, they could not properly admit of any thing more than fundamental principles so disposed as constantly to lead from the simple to the compound, from things known to things unknown: for which reason I could not therein observe the usual order of chymical decomposition, which is not susceptible of such a method. I therefore supposed all the analyses made, and bodies reduced to their simplest principles; to the end that, by observing the chief properties of those primary elements, we might be enabled to trace them through their several combinations, and to form some sort of judgment *a priori* of

of the qualities of such compounds as may result from their junctions.

But this latter part is of a different nature. It is a practical treatise, intended to contain the manner of performing the principal operations of chymistry; the operations which serve as standards for regulating all the rest, and which confirm the fundamental truths laid down in the theory.

As these operations consist almost wholly of analyses and decompositions, there can be no doubt concerning the order proper to be observed in giving an account of them: it evidently coincides with that of the analysis itself.

But as all bodies, which are the subjects of chymical operations, are divided by nature into three classes or kingdoms, the mineral, the vegetable, and the animal, the analysis thereof may naturally be divided into three branches: some difference may also arise from the different order in which these three may be treated of.

As the reasons assigned for beginning with one kingdom rather than with another have never been thoroughly canvassed, and may perhaps seem equally good when viewed in a particular light, chymical writers differ in their opinions on this point. For my part, without entering into a discussion of the motives which have determined others to follow a different order, I shall only produce the reasons that led me to begin with the mineral kingdom, to examine the vegetable in the second place, and to conclude with the animal.

First then, seeing vegetables draw their nourishment from minerals, and animals derive theirs from vegetables, the bodies which constitute these three kingdoms seem to be generated the one by the other, in a manner that determines their natural rank.

Secondly, this disposition procures us the advantage of tracing the principles, from their source in the mineral kingdom, down to the last combinations into which they are capable of entering, that is, into animal matters; and of observing the successive alterations they undergo in passing out of one kingdom into another.

Thirdly and lastly, I look upon the analysis of minerals to be the easiest of all; not only because they consist of fewer principles than vegetables and animals, but also because almost all of them are capable of enduring the most violent action of fire, when that is necessary to their decomposition, without any considerable change or diminution of their principles, to which those of other substances are frequently liable.

Besides, I am not singular in this distribution of the three classes of bodies, which are the subjects of the chymical analysis: as it is the most natural, it has been adopted by several authors, or rather by most who have published treatises of chymistry.

But

‘ but there is something peculiarly my own in the manner wherein
‘ I have treated the analysis of each kingdom. In the mineral
‘ kingdom, for instance, will be found a considerable number of
‘ operations not to be met with in other treatises of chymistry;
‘ the authors having probably considered them as useless, or in
‘ some measure foreign, to the purpose of elementary books, and
‘ as constituting together a distinct art. I mean the processes for
‘ extracting saline and metallic substances from the minerals
‘ containing them.

‘ Yet, if it be considered, that salts, metals, and semi-metals
‘ are far from being produced by nature in a state of perfection,
‘ or in that degree of purity which they are commonly supposed
‘ to have when they are first treated of in books of Chymistry;
‘ but that, on the contrary, these substances are originally blended
‘ with each other, and adulterated with mixtures of heteroge-
‘ neous matters, wherewith they form compound minerals; I
‘ imagine it will be allowed that the operations by which these
‘ minerals are decomposed, in order to extract the metals, semi-
‘ metals, and other simpler substances, especially as they are
‘ founded on the most curious properties of these substances, are
‘ so far from being useless or foreign to the purposes of an ele-
‘ mentary treatise, that they are, on the contrary, absolutely ne-
‘ cessary thereto.

‘ After I had made these reflections, I could not help thinking
‘ that an analysis of minerals, which should treat of saline and
‘ metallic substances, without taking any notice of the manner in
‘ which their matrices must be analysed in order to extract them,
‘ would be no less defective than a treatise of the analysis of ve-
‘ getables, in which oils, essential salts, fixed and volatile alka-
‘ lis should be amply treated of, without saying one word of the
‘ manner of analysing the plants from which these several sub-
‘ stances are obtained. I therefore thought myself indispensibly
‘ obliged to describe the manner of decomposing every ore or mi-
‘ neral, before I attempted to treat of the saline or metallic sub-
‘ stance which it yields.

‘ For example; as the vitriolic acid, with the consideration of
‘ which I begin my mineral analysis, is originally contained in vi-
‘ triol, sulphur, and alum; and as these substances again derive
‘ their origin from the sulphureous and ferruginous pyrites, the
‘ first operations I describe under this head are the processes for
‘ decomposing the pyrites in order to extract its vitriol, sulphur,
‘ and alum. I then proceed to the particular analysis of each
‘ of these substances, with a view to extract their vitriolic acid;
‘ and afterwards deliver, in their order, the other operations
‘ usually performed on this acid. Thus it appears that this saline
‘ substance occasions my describing the analyses of the pyrites, vi-
‘ triol, sulphur, and alum. The whole of the treatise on minerals
‘ proceeds on the same plan.

‘ The operations by which we decompose ores and minerals are
 ‘ of two sorts: those employed in working by the great, and
 ‘ those for trying in small the yield of any ore. These two man-
 ‘ ners of operating are sometimes a little different; yet in the
 ‘ main they are the same, because they are founded on the same
 ‘ principles, and produce the same effects.

‘ As my chief design was to describe the operations that may be
 ‘ conveniently performed in a laboratory, I have preferred the
 ‘ processes for small assays; especially as they are usually per-
 ‘ formed with more care and accuracy than the operations in
 ‘ great works: and here I must acknowledge that I am obliged
 ‘ to Mr. Cramer’s *Docimasia*, or art of assaying, for all the opera-
 ‘ tions of this kind in my analysis of minerals. As M. Hellot’s
 ‘ work on that subject did not appear till after I had finished this,
 ‘ M. Cramer’s *Docimasia*, in which sound theory is joined with ac-
 ‘ curate practice, was the best book of the kind I could at that time
 ‘ consult. I therefore preferred it to all others; and as I have not
 ‘ quoted it in my analysis of minerals, because the quotations
 ‘ would have been too frequent, let what I say here serve for a
 ‘ general quotation. I have been careful to name, as often as
 ‘ occasion required, the other authors whose processes I have bor-
 ‘ rowed: it is a tribute justly due to those who have communi-
 ‘ cated their discoveries to the publick.

‘ Though I have told the reader that in my analysis of minerals
 ‘ he will find the processes for extracting out of each the saline or
 ‘ metallic substances contained in it, yet he must not expect that
 ‘ this book will instruct him in all that is necessary he should know
 ‘ to be able to determine, by an accurate essay, the contents of
 ‘ every mineral. My intention was not to compose a treatise of
 ‘ assaying; and I have taken in no more than was absolutely ne-
 ‘ cessary to make the analysis of minerals perfectly understood;
 ‘ and to render it as complete as it ought to be in an elementary
 ‘ treatise. I have therefore described only the principal opera-
 ‘ tions relating thereto; the operations which are fundamental;
 ‘ and which, as I said before, are to serve as standards for the
 ‘ rest, abstracted from such additional circumstances as are of
 ‘ consequence only to the art of assaying, properly so called.

‘ Such therefore as are desirous of being fully instructed in that
 ‘ art, must have recourse to those works which treat professedly of
 ‘ the subject; and particularly to that published by M. Hellot:
 ‘ a performance most esteemed by such as are best skilled in chy-
 ‘ mistry, and rendered so complete by the numerous and valuable
 ‘ observations and discoveries of the author, that nothing better
 ‘ of the kind can be wished for. I thought it proper to give these
 ‘ notices in relation to my analysis of minerals; and shall now
 ‘ proceed to shew the plan of my analyses of vegetables and of
 ‘ animals.

See

Seeing all vegetable matters are susceptible of fermentation, and when analysed after fermentation yield principles different from those we obtain from them before they are fermented, I have divided them into two classes; the former including vegetables in their natural state, before they have undergone fermentation; and the latter those only which have been fermented. This analysis opens with the processes by which we extract from vegetables all the principles they will yield without the help of fire; and then follow the operations for decomposing plants by degrees of heat, from the gentlest to the most violent, both in close vessels and in the open air.

I have not made the same division in the animal kingdom, because the substances that compose it are susceptible only of the last degree of fermentation, or putrefaction; and moreover the principles they yield, whether putrified or unputrified, are the very same, and differ only with regard to their proportions, and the order in which they are extricated during the analysis.

I begin this analysis with an examination of the milk of animals that feed wholly on vegetables; because though this substance be elaborated in the body of the animal, and by that means brought nearer to the nature of animal matters, yet it still retains a great similitude to the vegetables from which it derives its origin, and is a sort of intermediate substance between the vegetable and animal. Then I proceed to the analysis of animal matters properly so called, those which actually make a part of the animal body. I next examine the excrementitious substance that are thrown out of the animal body as superfluous and useless. And then I conclude this latter part with operations on the volatile alkali; a saline substance of principal consideration in the decomposition of animal matters.

Though in the general view here given of the order observed in this treatise of practical chymistry, I have mentioned only such processes as serve for analysing bodies, yet I have also inserted some other operations of different kinds. The book would be very defective if it contained no more: for the design of chymistry is not only to analyse the mixts produced by nature, in order to obtain the simplest substances of which they are composed, but moreover to discover by sundry experiments the properties of those elementary principles, and to recombine them in various manners, either with each other, or with different bodies, so as to reproduce the original mixts with all their properties, or even form new compounds which never existed in nature. In this book therefore the reader will find processes for combining and recompounding, as well as for resolving and decomposing bodies. I have placed them next to the processes for decomposition, taking all possible care not to interrupt their order, or break the connection between them.

The public are very much indebted to Mr. Reid for this translation, which is done in a very elegant and perspicuous manner. We apprehend it will be more useful than the original to English readers who are even well acquainted with the French language, as the technical expressions in the original are often not easily understood.

ART. X. *Eight Sermons preached at St. Saviour's Southwark, by John Green, curate of the said parish, and lecturer of St. John's Wapping. Price 3s. 6d. Fuller and Scott.*

THE writer of these sermons informs us in his preface, that they were delivered from the pulpit, with a design to check the insolent and shameless misrepresentations, which * a set of modern revilers have fastened on the body of the clergy, are for the same cause now delivered from the press. When they scatter about their firebrands from every pulpit, where they can gain admittance, in order to kindle in their deluded followers a furious zeal against the regular and orthodox preachers of the church, and charge all indiscriminately, who differ from them, with advancing too near the inclosures of popery, and maintaining the absolute merit of good works, it is surely time to wipe off the groundless aspersions, by an examination of their doctrines, and a defence of our own, lest from their confident assertions, and our criminal silence, the weak, or unwary, may be led into their snare.

In these discourses, the following important subjects are treated.

1. The state of Adam's innocence.
2. The cause and sad effects of his fall.
3. His fall occasioned by the abuse of his own free-will.
4. Original sin.
5. The means and universality of our redemption.
6. Regeneration.
7. Justification.
8. Immediate and sensible revelations from the spirit, assuring us that we cannot fall, proved to be needless and groundless.

The * This alludes to a knot of enthusiasts at present very numerous in this metropolis, a kind of bastard-breed from Hutchinson and Whitefield, who unite every Sunday to frighten sober citizens out of their senses, and prepare patients for New Bedlam. An observant eye may trace them from Southwark, thro' the city, along by St. Dunstan's, and up as far as Soho, and the tabernacle in Tottenham-court road. We are mistaken if one of them does not reside in the same parish where these discourses were delivered, and in opposition to whose pernicious doctrines, they are now submitted to the judgment of the public.

The sermons are plain, sensible, and spirited; they shew a proper contempt of the absurdity apparent in the plan laid down by the *enthusiasts*, together with a manly warmth and zeal in defence of the holy scriptures, in opposition to their misinterpretations of it. We shall give our readers a specimen of Mr. Green's method of treating those gentlemen, from his sixth sermon on regeneration.

Our author here observes, that the true method of understanding scripture is, where figures are used, to take it in its figurative sense, because to understand it literally, is often to make it speak nonsense, and contradict itself. The apostle says, that we must become *new creatures*; the *enthusiasts* conclude, that *regeneration*, like our first creation, must be * instantaneous. Now I acknowledge, (says our author) ' that there is no direct blasphemy in asserting that God may make us good men, as he first created our souls, by a single instantaneous act of his power; but this may be said, and as easily proved, that it is not only unsupported by any plain text of scripture, but contrary to the whole tenor of scripture, and as contrary to experience.'

' Christians in general are represented as *growing in grace*, as going on from one degree of christian perfection to another. The whole life of a christian is stiled a continual *warfare*; in other places, it is called a *race*, in allusion to the *Grecian* races. But is our conquest over all our spiritual enemies one single act? No, doubtless it must be gradual and continued. In running the christian race do we gain the *prize of our high calling* by starting, or by running to the goal? Both these metaphors suppose christian perfection to be gradual and progressive, and not sudden and instantaneous.

Another position of the enthusiasts is this: ' as this new principle of our christian life is from the divine power, in the same manner as our natural life was created at first, so we can never lose it, nor cease to be regenerated any more than we can cease to exist.' But, (says Mr. Green) we are told expressly, ' that we may *grieve* and *quench* this *holy spirit*; that then it will leave us, and our condition will be worse than it was before we were regenerated; that it is *impossible for those who are once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy*

F f 3

' *Ghost*,

* A great writer, (Dr. Stebbing) in answer to this, observes, that the *new birth* and the *new creature* are equivalent expressions; and that as our natural birth was not instantaneous, so neither was our spiritual birth. But, with submission, his answer is defective, because though the formation of our *body* was gradual, the creation of our souls must be instantaneous, as being *immaterial*, and not consisting of *parts*: no being of such a simple, uncompounded nature is capable of gradual formation or gradual growth.'

Ghost, and have tasted the good word of God, and the powers of the
 world to come, if they shall fall away to renew them again to repen-
 tance. Does not this prove that we may fall away after we are
 born of the spirit? If this plain and positive passage will not
 convince you, nothing can. But perhaps nothing can convince
 an obstinate determined enthusiast. We are commanded by St.
 Paul, to take heed lest we fall; which surely supposes we are cap-
 able of falling. We are directed by the same apostle not to be
 high-minded upon any spiritual improvements, but to fear. Of
 what were they to be afraid? Why of falling, as St. Peter did,
 by presuming too much upon his own strength to stand? Add
 to this, that in consequence of our christian covenant, the state
 of every christian is a state of probation, and consequently every
 christian must continue to be a probationer as long as he conti-
 nues to be a christian. But a state of probation and an incapa-
 city of sinning are utterly inconsistent; and therefore so long as
 we continue in a state of probation, we must be capable of fall-
 ing, if we be remiss in our duty, as well as of standing, if we
 carefully and conscientiously follow the means which God has
 prescribed. How can we be said to be in a state of probation,
 when we are not able to do any thing by which we may approve
 ourselves? And if this be the case, what becomes of all the ex-
 hortations in scripture to repentance, if we can do nothing to-
 wards our reformation? Of his complaints of our impenitency,
 if it be not in our power to repent? Of his exhortations with
 sinners, if we be perfectly passive in every thing that we seem to
 do? What becomes of all God's commands, if it be not in our
 power to obey them? As archbishop Tillotson observes, *If we
 be thus dead in trespasses and sins, we might as well go into the
 church-yard and preach to the wicked in their graves, as to their per-
 sons when alive.*

The enthusiasts say, that we may be in a state of salvation
 while we are in a state of sin; and on the other hand, that we
 may live conformably to the laws of the gospel, and yet be in
 an unregenerate state! Regeneration is what gives us our title,
 and good works make no part of regeneration!—This is the
 finishing stroke; this gives the *Coup de Grace* to christianity.
 Nay, there are some divines that say farther, that regeneration
 consists in some thing, notwithstanding which a man may be in
 a state of deliberate wickedness; which is the same thing as to
 say, that a man may be in a state of deliberate wickedness, and
 yet all the while be regenerate. Take the following passages
 as a proof. *Notwithstanding the saints when they fall into hei-
 nous sins deserve to be shut out of the kingdom of heaven; yet through
 the mercy of God they do not lose their right to that kingdom, nor do
 they cease to be in a state of regeneration.*

They suppose regeneration to be something they know not
 what, to be instantaneously and imperceptibly infused into us,
 they

‘ they know not when, they know not how ; that this unknown
 ‘ something alone gives us our title to the kingdom of heaven ;
 ‘ that we can never cease to be regenerate be we never so wicked,
 ‘ yet that we may commit heinous sins, for which we deserve to
 ‘ be shut out of the kingdom of heaven ; that good works
 ‘ being no part of regeneration, can be no proof of it, and con-
 ‘ sequently, that we can never judge by any outward appearances,
 ‘ whether we be in a state of regeneration and salvation ; for want
 ‘ of which outward signs the sanguine are left to be lifted up into
 ‘ fond presumption through the delusions of Satan, whilst the
 ‘ modest and humble are equally liable to be driven into de-
 ‘ spair.’

Mr. Green, from the several premises laid down in his sermon
 on this occasion, makes the following just and rational conclusion,
 namely, ‘ that good works proceeding from a sincere faith in Christ,
 ‘ publicly testified by being baptised in his name, is the only regeneration
 ‘ that is warranted by scripture, and taught by the church of England.’

ART. XI. *Poems on several Occasions. To which is added Gondibert
 and BIRTHA, a tragedy. By William Thompson, M. A. late fellow
 of Queen's college Oxford. Price 5s.*

THE ingenious Mr. Thompson of Queen's college Oxford, already
 so well known to the learned world, by his excellent poem on
sickness, has here reprinted that work ; together with many little de-
 tached pieces written when the author was young, and (as he ac-
 quaints us in the preface) without any design of printing them.
 The * tragedy was likewise chiefly composed when he was an un-
 der-graduate in the university. We could have wished, for the sake
 of the author's reputation, that some of the verses here inserted
 had been omitted. The majority of them are however worthy of
 him.

His poem on the *nativity*, written so long since as the year
 1736, is a fine imitation of Spenser. The following lines are re-
 markably beautiful ;

‘ Hark the jolly pipe, and rural lay !
 ‘ And see, the shepherd clad in mantle blue,
 ‘ And shepherdess in ruffet kirtle gay,
 ‘ Come dancing on the shepherd-lord to view,
 ‘ And pay, in decent wise, obeysance due.

‘ Sweet-

* Though the tragedy of *Gondibert* and *BIRTHA* carries with it
 all the marks of a juvenile production, and would by no means
 succeed in the representation, there is a tenderness and spirit in it,
 which shew the author's natural turn of genius to this species of
 poetry, and which, if carefully improved, might have furnished our
 stage with something greatly superior to any modern productions.

' Sweet-smelling flowers the gentle votaries bring,
 ' Primroses, violets, wet with morning-dew,
 ' The sweetest incense of the early spring;
 ' A humble, yet, I weet, a grateful offering.
 ' Jocund to lead the way, with sparkling rays,
 ' Danc'd a star-errant up the orient sky;
 ' The new-born splendor streaming o'er the place,
 ' Where *Jesus* lay in bright humility,
 ' Seem'd a fixt star unto the wond'ring eye:
 ' Three seers unwist the captain-glory led.
 ' Of awful semblance, but of fable die.
 ' Full royally along the lawn they tread,
 ' And each with circling gold embraved had his head.
 ' Low, very low, on bended knee they greet
 ' The virgin-mother, and the son adore,
 ' The son of love! and kiss his blessed feet;
 ' Then ope the vases and present their store,
 ' Gold, frankincense and myrrh; what cou'd they more!
 ' For gold and myrrh a dying king divine;
 ' The frankincense, from *Arab's* spicy shore,
 ' Confess'd the god; for God did in him shine:
 ' Myrrh, frankincense and gold, good-man were meetly
 ' thine.
 ' And last, triumphant on a purple cloud,
 ' Fleecy with gold, a band of angels ride:
 ' They boldly sweep their lyres, and hymning loud,
 ' The richest notes of harmony divide;
 ' Scarce *Thomalin* the rapture cou'd abide:
 ' And ever and anon the babe they eye,
 ' And through the fleshy veil the god descry'd,
 ' Shrill hallelujahs tremble up the sky:
 " God will and peace to man," the choirs in heav'n reply.
 ' They ended: and all nature soon was chang'd!
 ' O'er diamond-pebbles ran the liquid gold:
 ' And side by side the lamb and lion rang'd
 ' The flow'ry lawn. The serpent gently roll'd
 ' His glistering spires, and playfull tongue outloll'd
 ' To lick the infant-hand. Together fed
 ' The wolf and kid, together sought a fold.
 ' The roses blush'd with more celestial red;
 ' Hell groan'd through all her dens; and grim death drop'd
 ' down dead.'

In our author's *hymn to May*, one of the best pieces in this collection, there are some stanzas which shew him a great master in the descriptive, as when he thus addresses the goddess.

' The drowzy elements arouz'd by thee,
 ' Roll to harmonious measures, active all!
 ' Earth, water, air, and fire, with feeling glee,
 ' Exult to celebrate thy festival.

Fire

- ‘ Fire glows intenser ; softer, blows the air ;
- ‘ More smooth the waters flow ; earth, smiles more fair :
- ‘ Earth, water, air, and fire, thy gladning impulse share.’
- ‘ At thy approach, the wild waves loud uproar,
- ‘ And foamy surges of the mad’ning main,
- ‘ Forget to heave their mountains to the shore ;
- ‘ Diffus’d into the level of the plain.
- ‘ For thee, the *halcyon* builds her summer’s-nest ;
- ‘ For thee, the *ocean* smooths her troubled breast,
- ‘ Gay from thy placid smiles, in thy own purple drest.’
- ‘ From the wide altar of the foodful earth
- ‘ The flow’rs, the herbs, the plants, their incense roll ;
- ‘ The orchards swell the ruby-tinctur’d birth ;
- ‘ The vermil-gardens breath the spicy soul.
- ‘ Grateful to May, the nectar-spirit flies,
- ‘ The wafted clouds of lavish’d odours rise,
- ‘ The zephyr’s balmy burthen, worthy of the skies.’

The *Epithalamium* on the royal nuptials, the *epistle* to the author of *Leonidas*, the fall of *Causus* and *Callirhae* from *Pausanias*, with the verses on the death of *Pope*, are all masterly. We shall conclude this article with a short extract from an elegant little poem (p. 116 of this collection) called the *Magi*, a sacred eclogue ; where the sages are introduced paying their adorations to the infant Saviour in the following beautiful lines :

‘ MAGI I.

- ‘ From eastern realms, where first the infant sight
- ‘ Springs into day and streaks the fading night,
- ‘ To thee we bend, before the morning rise :
- ‘ A purer morning trembles from thy eyes.

‘ MAG. II.

- ‘ In vain the sun with light his orb arrays,
- ‘ Our sense to dazzle, and as God to blaze ;
- ‘ Through his transparent fallacy we see,
- ‘ And own the sun is but a star to thee.

‘ MAG. III.

- ‘ Thou spotless essence of primeval light,
- ‘ Thy vassals own, and wash thy *Ethiops* white.
- ‘ Thy cloud of sable witnesses adorn
- ‘ With the first roses of thy smiling morn.

‘ MAG. I.

- ‘ By bards foretold the ripen’d years are come,
- ‘ Gods fall to dust and oracles are dumb.
- ‘ Old Ocean murmurs from his ouzy bed,
- ‘ A *Maid* has born a *Son*, and *Pan* is dead.

‘ MAG. II.

- ‘ The *nymphs*, their flow’r-inwoven tresses torn
- ‘ O’er fountains weep, in twilight thickets mourn.

‘ Long,

‘ Long, hollow groans, deep sobs, thick schreeches fill
 ‘ Each dreary valley and each shaded hill.

‘ MAG. III.

‘ No more shall Memphian timbrels wake the morn,
 ‘ No more shall Hammond lift his gilded horn.
 ‘ From hence in vain shall Belzebub rebel,
 ‘ Anubis howls, and Moloch sinks to Hell.

‘ MAG. I.

‘ Here lows a *bull*; a golden gleam adorns
 ‘ The circling honours of his beamy horns.
 ‘ He safely lows, nor fears the holy knife,
 ‘ No *sacrifice* from hence shall drink his life.

‘ MAG. II.

‘ Ye gardens, blush with never-fading flow’rs,
 ‘ For ever smile, ye meads, and blow, ye bow’rs :
 ‘ Bleat, all ye hills, be whiten’d, all ye plains ;
 ‘ O earth, rejoice ! th’ *Eternal Shepherd* reigns.

‘ MAG. III.

‘ Ye lillies, dip your leaves in falling snow,
 ‘ Ye roses, with the eastern-scarlet glow,
 ‘ To crown the God : ye angels, haste to pour
 ‘ Your rain of nectar, and your starry show’r.

‘ MAG. I. *Offers gold.*

‘ The ore of India ripens into *gold*,
 ‘ To gild thy courts, thy temple to infold.
 ‘ Accept the emblematick gift ; again
 ‘ *Saturnian years* revolve a *golden reign* !

‘ MAG. II. *Offers frankincense.*

‘ For *thee Arabia’s happy* forests rise,
 ‘ And clouds of odours sweetly stain the skies.
 ‘ While fragrant wreaths of smoking incense roll,
 ‘ Receive *our pray’rs*, the incense of the soul !

‘ MAG. III. *Offers myrrh.*

‘ The weeping myrrh with balmy sorrow flows,
 ‘ Thy cup to sweeten and to sooth thy woes :
 ‘ So prophets sing ; for (*human and divine*)
 ‘ The *man* was born to grieve, the *God* to *shrine*.

‘ MAG. I.

‘ Smile, sacred infant, smile : thy rosy *breast*
 ‘ Excels the *odours* of the spicy east ;
 ‘ The burnish’d *gold* is dross before thy *eye*,
 ‘ Thou God of sweetness, God of purity !

‘ MAG. II.

‘ Ye planets, unregarded walk the skies,
 ‘ Your glories lessen as his glories rise :
 ‘ His *radiant word* with gold the sun attires,
 ‘ The moon illumines, and lights the starry fires.

‘ Hail,

* MAG. III.

- * Hail, Lord of nature, hail! To thee belong
- * My song, my life,—I give my life, my song:
- * Walk in thy light, adore thy day alone,
- * Confess thy love, and pour out all my own.

Upon the whole, we would recommend this collection of poems to our readers, as deserving of their perusal; and, some few trifling songs, &c. excepted, worthy of the amiable and ingenious author.

ART. XII. *A Thanksgiving Sermon, for the important and astonishing victory obtained on the fifth of December, 1757, by the glorious king of Prussia, over the united and far superior forces of the Austrians in Silesia. Preached on the sabbath of the 10th of the said month, at the synagogue of the Jews in Berlin. By David Hirschel Franckel, Arch-rabbi. Translated from the German original printed at Berlin. 8vo. Pr. 6d. Reeve.*

AMONGST the many deserved encomiums bestowed on the great Frederic, it is certainly no inconsiderable distinction to be thus celebrated from the pulpit by an arch-rabbi. Mr. David Hirschel Franckel, in the sermon before us, hath chosen for his text the following words from the 22d Psalm, ver. 23, 24. * *Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. For he hath not despised nor held in scorn the affliction of the afflicted: neither hath he hid his face from him; but when he cried unto him, he heard.*

We do not meet with any thing in the discourse very striking or remarkable, either with regard to sentiment or expression, if we may be allowed to judge of its merit by the translation, which may possibly have done some injustice to the elegance of the German original. However we will give our readers a short specimen.

* God forbid (says our author) that we should be pleased with slaughter, or that our eyes should take a delight in viewing the streams of human blood; which, to the disgrace of mankind, are incessantly flowing. But truth and justice bear witness against our enemies, as it is manifest that our mild sovereign is perfectly innocent of these vast effusions of blood; and that it is only absolute necessity, derived from perfidious machinations, that he has drawn that victorious sword, which otherwise, tho' possessed, in such pre-eminence, of all military qualities, he would have wished might have rested in peace. Shall we not rejoice, that justice triumphs; that the sagacity of our king baffles the devices of the enemy; that his heroism, and the intrepidity of our countrymen, will shine in history, and be the admiration of latest posterity?

* Imitate

' Imitate the glorious victor ! the wise monarch ! whom the
 ' Lord hath chosen as the instrument of prodigies ! However
 ' self-love may dazzle the eyes of the bulk of mankind, none of
 ' the victories, which he has obtained over his persecutors, does
 ' he ascribe to himself. All the honour he refers solely to the
 ' Lord ; who blesses his arms, enlightens his understanding, and
 ' strengthens his heart. No sooner had the flying enemy left him
 ' the victory and the field of battle, than jointly, with his whole
 ' triumphant army, he returns thanks to the giver of all good.
 ' I see him ! I see the august warrior, in the presence of his
 ' troops, lift up his wearied hands to heaven : " Lord ! my Cre-
 ' ator !" cries he, " thou knowest how innocent I am, of all the
 ' blood shed this day. Such was thy will, Father. Now, my
 ' loyal fellow-soldiers, thank him with heart and mouth ; for he
 ' it is who has delivered us."

' These words suspend the pangs of death. The expiring sol-
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 ' whole army whilst tears dropped from the eyes of the royal hero.
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 ' *against the unrighteous, who would load the king with the guilt*
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The sermon concludes with this fervent prayer : ' Lord of hosts,
 ' God of Sabaoth ! thou hast glorified thy servant Frederick ; and,
 ' for his sake, hast thou done mighty things. Continue to give
 ' him his heart's desire. O grant that the sword of destruction
 ' may be sheathed ; and say to the angel of death, hold thy hand.
 ' May the shepherds of thy people, the princes of the earth, live
 ' before thee in peace and tranquillity : and may truth and the
 ' knowledge of the Lord fill the earth, as the waters cover the sea.
 ' Bless the family of thy servant Frederick, that it may continue
 ' for ever before thee ; for what thou bledest, Lord, is blessed for
 ' ever. Help thy people, the remains of thy Israel ; and, in our
 ' days, may the Redeemer come to Zion. *Amen.*'

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THIS edition, it seems, is encouraged chiefly by the queen of Sweden and the king of Denmark, who both have been very considerable subscribers; and what is very peculiar and magnanimous, his Danish majesty has, with his whole council and great men of state, subscribed to a Swedish dictionary, though a Danish is lately printed in England. Whether the said prince has not been satisfied with that performance, or expected something more successful from this Swedish author, we cannot tell, but certain it is, that he has performed his task in such a manner as will yield satisfaction to both nations, and even be of particular use to men of taste and curiosity in the English language. Those that hitherto have combined our English with foreign languages, have rested in a bare translation of words and phrases; this the author has not made his only business. He has fixed upon every English word, of a northern original, and given us the true primitive in the ancient Gothick. Our own lexicographers, it must be owned, have not been neglectful of this point; but in general we find them defective; for they trace it no farther than the *Anglo-Saxon*, which Mr. Johnson, our great national linguist, freely confesses to be owing to a scanty knowledge in the northern literature, and to the bias of Junius, and some other oracles of etymology, towards the Greek derivations; whereas it cannot be denied, that the Goths and Vandals, spread over all Europe, have communicated their accents to most of the European languages.

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Among other remarks the author is making, he falls in with one on our late famous Mr. Hearne of Oxford, which deserves to be taken notice of. The said great antiquarian, it seems, has not been acquainted with the true seat of aspirations on the consonants in the old Gothick, and consequently mistaken in correcting Leland's amendment of manuscripts, where the word *Galmantith* occurs. This being the name of an old gate of the city of York, has puzzled Somner, Hearne, Drake, and other antiquarians very much; but, by the rules of the Gothic aspirations, our author

puts it in the natural way of derivation, shewing it to be a compound of old British and Gothick.

Such are the contents of the preface, which is followed by a Latin dissertation upon the *migration of letters* from east to west in the several ages of the world. A piece full of amusing incidents and observations literary and religious, but wherein we find nothing new, except a parcel of Greek and Arabian silver-coins of three pounds weight, lately dug out of the ground upon the Baltick shore in Sweden, which, with a set of Runick inscriptions on rocks and stones in that country, are brought in as vouchers for the commerce between the Greek empire and the old inhabitants of Sweden, who by the name of *warings* (*βαρυνγες* by the Byzantine historians) have served the eastern emperors for life-guards and captains of their armies.

The index of plants joined to this dictionary may claim some merit in botany, to assist the votaries of that science, in reading the voluminous writings of Linnæus the famous Swedish botanist.

The work, upon the whole, we would venture to recommend to our countrymen; for though it chiefly is intended to teach a Swede English, yet it will be of singular use to an Englishman to learn the true original, and consequently the energy of his own language; for the proof whereof the reader may cast his eyes on the words *arsenal*, *cadet*, *Easter*, *frank*, *gossip*, *journal*, *better*, *noon*, *smock*, to *swim*, *torch*, *witch*; where he may immediately discover something curious, and not to be met with by former etymologists.

FOREIGN ARTICLES.

PARIS.

ART. XIV. *Poesie del Signior Abbate Pietro Metastasio. Nine Volumes, 8vo.*

AN author could not generally and constantly please an enlightened and cultivated nation, without real beauties and true merit. This has been said of Shakespear, Otway, Congreve, Corneille, Racine, Moliere, and with as much reason may be repeated of Metastasio, who has been the delight of Naples, Madrid, Vienna, Rome, and Venice. Italy very justly looks on him as her Sophocles and Euripides united.

At Paris they have now hazarded an edition of his works, the first compleat one that has yet appeared; and it must be owned that the editor and printer have laboured to reach perfection in their respective departments. The first, by the care he has taken of collecting the dispersed works of this author, and of consulting Metastasio himself, who has revised and corrected them with his own hand: the latter, by correctness, types, cuts, and other ornaments.

It

- * Long, hollow groans, deep sobs, thick schreeches fill
- * Each dreary valley and each shaded hill.

* MAG. III.

- * No more shall Memphian timbrels wake the morn,
- * No more shall Hammond lift his gilded horn.
- * From hence in vain shall Belzebub rebel,
- * Anubis howls, and Moloch sinks to Hell.

* MAG. I.

- * Here lows a *bull*; a golden gleam adorns
- * The circling honours of his beamy horns.
- * He safely lows, nor fears the holy knife,
- * No *sacrifice* from hence shall drink his life.

* MAG. II.

- * Ye gardens, blush with never-fading flow'rs,
- * For ever smile, ye meads, and blow, ye bow'rs :
- * Bleat, all ye hills, be whiten'd, all ye plains ;
- * O earth, rejoice ! th' *Eternal Shepherd* reigns.

* MAG. III.

- * Ye lillies, dip your leaves in falling snow,
- * Ye roses, with the eastern-scarlet glow,
- * To crown the God : ye angels, haste to pour
- * Your rain of nectar, and your starry show'r.

* MAG. I. *Offers gold.*

- * The ore of India ripens into *gold*,
- * To gild thy courts, thy temple to infold.
- * Accept the emblematick gift ; again
- * *Saturnian years* revolve a *golden reign* !

* MAG. II. *Offers frankincense.*

- * For thee *Arabia's happy* forests rise,
- * And clouds of odours sweetly stain the skies.
- * While fragrant wreaths of smoaking incense roll,
- * Receive *our pray'rs*, the incense of the soul !

* MAG. III. *Offers myrrh.*

- * The weeping myrrh with balmy sorrow flows,
- * Thy cup to sweeten and to sooth thy woes :
- * So prophets sing ; for (*human and divine*)
- * The *man* was born to *grieve*, the *God* to *shine*.

* MAG. I.

- * Smile, sacred infant, smile : thy rosy *breast*
- * Excels the *odours* of the spicy east ;
- * The burnish'd *gold* is dross before thy *eye*,
- * Thou God of sweetness, God of purity !

* MAG. II.

- * Ye planets, unregarded walk the skies,
- * Your glories lessen as his glories rise :
- * His *radiant word* with gold the sun attires,
- * The moon illumines, and lights the starry fires.

* Hail,

• MAG. III.

- Hail, Lord of nature, hail! To thee belong
- My song, my life,—I give my life, my song:
- Walk in thy light, adore thy day alone,
- Confess thy love, and pour out all my own.

Upon the whole, we would recommend this collection of poems to our readers, as deserving of their perusal; and, some few trifling songs, &c. excepted, worthy of the amiable and ingenious author.

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The first edition was printed at Hamburg, 1794. Of this the
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It

It may not be improper to observe to the reader, the difference of the Italian taste in dramatic performances from ours. The Italians require singing, pompous decorations, amusing sights, and machinery, even in their tragedies. The Italian pieces hold a medium between opera and tragedy, or rather they partake of the one and the other, but more of the former than of the latter; so that hitherto we have scarce seen a true tragedy in Italian. The Italians have hardly succeeded unless in the pastoral kind, as in the *Pastor-fido*; the *Phyllis* of *Sciros*, and very few others. Apostolo Zeno is the first who presented to his countrymen the right rules of the buskin, and who taught them to consider music but as an accessory. His disciple Metastasio has followed this taste. If you was to detach from his pieces the airs, ariettas, and the chorusses he has thrown into some of them, they would still remain compleat, and tragedies.

But (it will be said) does not this taste for cantatas disgrace the serious sublime of tragedy? Does it agree with the tears it is supposed to provoke, or the bloody catastrophes of which it exhibits the picture? If chorusses are meant by this question, it appears decided. The example of those celebrated Greek tragedians, who introduced them on the stage to such advantage; the approbation in form given them by Horace, so great a judge of this matter; the happy imitation of them in some moderns, the variety they throw into the scene, are all more than sufficient to justify them. What may be exacted is, that the poet and musician should be so justly in concert with each other, that the words should be adapted to the subject, and the music to the words; that it should be noble, lively, bold, furious, graceful, tender, or even plaintive, according to the exigence of the situation; and this is an attention that has not escaped the author's taste, especially as to his more immediate province, that of the words and sounds. It even seems that his chorusses have this advantage over those of the antients, that they are never but properly placed; that they are ushered in by the subject itself; and that they do not remain on the stage, against all probability, often to overhear what is supposed to be the greatest secret.

As to the airs, ariettas, that recur every instant, they do not appear quite so excusable. We cannot bring our imagination to be reconciled with seeing a hero, or heroine, amidst the emotion of the most violent passions, immediately break out into a melodious cantata: yet something may be said in defence even of this taste.

First: as has been before observed, in the case of these violent passions, the words, as well as the airs, are adapted to the actual subject; the tone only is changed, the manner of action continues the same. In all this collection, we could discover but two or three places in which the cantata appears displaced. For example, in *Themistocles* it does not seem very proper, that *Aspasia*, the daughter
of

of that hero, should amuse herself with singing, in the very instant that Xerxes calls her, in haste, that he may communicate an important secret to her.

Secondly: granting that this custom rather shocks probability, is not this defect somewhat compensated by the circumstance of furnishing a compleat diversion, that strikes at once the mind, the heart, the eyes, and the ears?

Thirdly: the Italians have an invincible passion for music: an entertainment which should leave it out would very little affect them. Accordingly, their music is lively, animated, and their language may itself be called a kind of *sing-song*. In short, this taste cannot be positively a bad one, since most other nations take up with it; and if they do not prefer it, at least admit it amongst their other diversions in favor of it's variety.

This author has strictly conformed himself to the two unities of *time* and *action*, and even very little violated the third of *place*, and that, evidently only for the sake of the decorations.

He has not enslaved himself either to rhyme or to a measure always equal. He often employs the heroic verse, but intermixes other metre, especially that of seven syllables, and sometimes eight, reserving to himself the liberty of rhiming now and then, but without confining himself to it. There are only the verses which form his cantatas, that are almost all regularly rhymed and measured. This liberty of his is not without its beauty. The Italian verse, rhymed or not, has its cadence and proper harmony, far from ungrateful to an English ear. By this rhyming too, by intervals, he unites all that a happy rhyme has of agreeable, and what the liberty of dispensing with it adds of ease and life to the sentiment and action. Perhaps too, he has aimed at avoiding, in the inequality of his metre, the tiresomeness of the monotony of verses all of one measure. His poetry seems, in short, to consist less in the strictness of metrical rule, than in the sublimity or propriety of his terms, in the choice and disposition of his subject, the expression of his characters, the natural turn of his sentiments, the vivacity of the passions, beauty of images, striking maxims, affectingness of situations, surprize of incidents, and catastrophes: all these the editor *Cazalbigi* admires in his friend *Metastasio*, and in which we cannot refuse joining him.

We would willingly give an idea, or abstract of all the pieces contained in this collection; but that would carry us beyond our limits. We shall then content ourselves with analyzing two, the *clemency of Titus* (Vespasian) and *Demophon*, and with quoting some passages from the others.

La Clemenza di Tito.

No one is ignorant that this emperor was very justly named *Delitiae humani generis*, the delight of mankind, which did not hinder two young patricians, one of them his favorite, from attempting his life; but he pardoned them in the most generous manner. This

is the grand work of the action, taken from *Suetonius*, *Dion Cassius*, *Aurelius Victor*, &c. The poet supposes a Vitellia secretly aiming at Vespasian's love, in which he has the art, in favor of the unravelment, to insinuate there was a predominant mixture of ambition. She is besides furnished with a pretext for hatred to the Vespasians, from her being daughter of the late murdered emperor Vitellius. She is furious at the passion shewn by Titus to the famous Berenice, and on her dismissal from Rome, at his choice of Servilia for his bride. In her rage she abuses the ascendant she has over Sextus, to engage him, in spite of all his deep remorse, to set on foot a conspiracy against the emperor. This Sextus is precisely the friend of Titus, and the brother of Servilia. Annius, another favorite of the same Titus, and the intimate friend of Sextus, finds himself involved in this conspiracy, though innocent, and by accident merely. Servilius, sister of Sextus, has been long engaged to Annius, who was to espouse her. All this gives room for a number of contrasts: of Vitellia who loves Titus, and who, from the rage of disappointment, wants to destroy him; of Servilia, who has all at once to keep fair with Titus, whose character she admires, with Annius whom she loves, with Sextus, who subdued by an imperious woman, yields to a crime which he detests, and quickly repents; of Annius, who, though innocent, dares not justify himself at the expence of a friend, with whose sister too he is passionately in love. Then there is the perplexity of Titus himself, who after having renounced Berenice, out of reasons of state, and Servilia, in order to yield her to Annius, turns his views of marriage to this same Servilia, who is the soul of this black conspiracy. On this she conceives the most lively remorse for the order she has given against the emperor's life, but has not the time or occasion to provoke it. It is too far gone not to proceed. The rage of Vitellia, the remorse of Sextus, the fidelity of Annius, the gentleness and tenderness of Servilia, and above all, the incomparable character of Titus, of which every stroke in this tragedy paints to the life of nature his greatness of soul, his generosity and clemency, form situations, sentiments, and *peripetias* entirely surprising and affecting. The *costume* is observed, the events are well connected, the theatrical incidents are extremely striking; the unravelment well prepared, pathetic, and attended with the acclamation of the senate and chorus of the people of Rome.

It is not then to be wondered at, that this piece met with prodigious success, and went through a number of representations. Here follows a specimen of its merit: It is that beautiful soliloquy, in which Titus deliberates on the life or death of Sextus. He had examined him in private, had treated him with tenderness, had promised to restore him to his favor and friendship, on condition of his declaring his motives and accomplices. Sextus had groaned, wept, condemned himself to the severest tortures, but would reveal nothing, for fear of the consequences,

quences, to Vitellia, his cruel but still-loved mistress. The emperor, in his indignation, has thoughts of abandoning him to the severity of the senate, who had already pronounced his condemnation; but clemency soon recovers her influence over him.

‘ TITO SOLO.

- ‘ ——— E dove mai s’intese
- ‘ Più contumace infedeltà? Poteva
- ‘ Il più tenero padre un figlio reo
- ‘ Trattar con più dolcezza? Anche innocente
- ‘ D’ogni altro error, faria di vita indegno
- ‘ Per questo sol. Deggio alla mia negletta,
- ‘ Disprezzata clemenza una vendetta....
- ‘ Vendetta! Ah Tito! e tu sarai capace
- ‘ D’un sì basso desio, che rende eguale
- ‘ L’offeso all’offensor? merita invero
- ‘ Gran lode una vendetta, ove non costi
- ‘ Più che il volerla! Il torre altrui la vita
- ‘ E facoltà comune
- ‘ Al più vil della terra: il darla è solo
- ‘ De’ Numi e de’ Regnanti: Eh viva...Invaio
- ‘ Parlan dunque le leggi? Io lor custode
- ‘ L’eseguisco così? Di Sesto amico
- ‘ Non fa Tito scordarsi? Han pur saputo
- ‘ Obbliar d’esser padri, e Manlio, e Bruto,
- ‘ Sieguanfi i grandi esempi. Ogn’ altre affetto
- ‘ D’amicizia, e pietà taccia per ora.
- ‘ Sesto è reo; Sesto mora...Eccoci al fine
- ‘ Su le vie del rigore. Eccoci aspersi
- ‘ Di cittadino sangue, e s’incomincia
- ‘ Dal sangue d’un amico. Or che diranne
- ‘ I posterì di noi? Diran che in Tito
- ‘ Si stancò la clemenza,
- ‘ Come in Silla, e in Augusto
- ‘ La crudeltà. Forse diran, che troppo
- ‘ Rigido io fui: ch’eran difese al reo
- ‘ I natali, e l’età: che un primo errore
- ‘ Punir non si dovea: che un ramo infermo
- ‘ Subito non recide
- ‘ Saggio cultor, se a risanarlo in vano
- ‘ Molto pria non fudò: che Tito al fine
- ‘ Era l’offeso, e che le proprie offese
- ‘ Senza ingiuria del giusto
- ‘ Ben poteva obbliar... Ma dunque io faccio
- ‘ Sì gran forza al mio cor? Ne almen sicuro
- ‘ Sarò ch’altri m’approvi! Ah non ilaschi
- ‘ Il solito camin. Viva l’amico
- ‘ Benchè infedele; e se accusarmi il mondo
- ‘ Vuol pur di qualche errore
- ‘ M’accusi di pietà, non di rigore.’

DEMOPHOON.

This is the other piece, less known perhaps, but in which the poet appears (to use an expression applied to Euripides) τραγικώτατος, *truly tragic*. The subject is taken from Phyllarchus quoted by Hyginus, and is in substance as follows. Demophoon reigned in Chersonnesus in Thracia. The oracle had long before ordained, that a virgin, drawn by lot, should every year be sacrificed before the statue of Apollo, and being consulted to know when this anger of the god should be ceased, this same oracle had answered,

“ Con voi del ciel si placherà lo sdegno,

“ Quando noto à se stesso

“ Fia l'innocente usurpator d'un regno.

The wrath of heaven shall be appeased, so soon as an innocent usurper of a throne shall be known to himself.

Demophoon, who had orders, sent them out of the way, for fear the lot should fall upon them. A principal man in that country, Mathusius, is extremely angry at this exception, and demands that his daughter Dirce also shall be exempted from the law. The king is incensed, and declares that the lots shall not be drawn, but that Dirce shall be his victim: this redoubles the rage of Mathusius: yet is not he the person the most wounded to the heart. Timantes, eldest son of Demophoon, and reputed the presumptive heir, has contracted a secret marriage with this Dirce: he has had a son by her, who, in this tragedy, is a mute personage, but an interesting one. None but the father and mother are in the secret, which has been kept such, because Timantes apprehended the displeasure of his father, who designed for wife to him Cræusa, daughter to the king of Phrygia. This princess is even arrived; but in the first interview Timantes has with her, he protests to her, that this projected match will not be effectuated, because he is otherwise engaged. This compliment is not very agreeable to the princess, but she is comforted by Cherinthus, second son to Demophoon. The king, informed of Timantes's refusal, suspects, with reason, Dirce to be the cause of it, and is but the more ardent thereon to press the death of this unfortunate, who is conducted, in ceremony, to the temple of Apollo, there to be sacrificed. Thence the transports of Timantes, especially when he meets the victim arrayed in white and crowned with flowers. Dirce cries out in vain to him, to think of what he is going to do: but he cries out in a rage,

• Non v'è più che pensar. La mia pietade

• Già diventa furor. Tremi qualunque

• Oppormisi vorrà: se fosse il padre,

• Non risparmio delitti. Il ferro, il fuoco

Vuo

‘ Vuo che abbatta, confumi,
‘ La reggia, il tempio, i sacerdoti : i Numi.’

Then after thus threatening the utmost extremities to the priests, altars, and palace, he proceeds to put his menaces in execution, and here begins the grand business of the theatre. A superb temple is seen : the gates of it open. Timantes followed by a band of friends, enters, breaks, destroys, overturns the altars, disperses the guards, and rescues his beloved Dirce ; but the soldiers running from all parts, Timantes and his friends are surrounded. The king arrives in the mean while : love and respect have soon disarmed the son. In this extremity he declares his marriage with Dirce, who can no longer serve for a victim, since the oracle requires a virgin. Demophoon, in the utmost fury of evasion, condemns Timantes to chains and death. Here follow the tender adieus of husband and wife : here is the triumph of the two tragic impressions of pity and terror, *ἔλεος καὶ φόβος* ; but this is not all.

Timantes in his prison rejects the pardon offered to him, on condition of renouncing Dirce : he is disgusted with life.

‘ Perchè bramar la vita ? E quale in lei
‘ Piacer si trova ? Ogni fortuna è pena.
‘ E miseria ogni età. Tremiam fanciulli
‘ D’un guardo al minacciar : siam giuoco adulti
‘ Di fortuna è d’amor : gemiam canuti
‘ Sotto il peso degli anni : or ne tormenta
‘ La brama d’ottenere : or ne trafigge
‘ Di perdere il timore. Eterna guerra
‘ Hanno i rei con se stessi : i giusti l’hanno
‘ Con l’invidia, e la frode. Ombre, deliri,
‘ Sogni, follie son nostre cure : e quando
‘ Il vergognoso errore
‘ A scoprir s’incomincia, allor si muore,
‘ Ah ! si mora una volta...’

Cherinthus at that instant comes to bring him his pardon. The generous Crœusa, in whom compassion has got the better of her resentment, has softened the heart of the king already shaken by paternal affection : he grants to his son, at once, his life and Dirce. What a joyful turn ! but the arrival of Mathusius will turn this joy to despair : yet ignorant of the secret-marriage, he advances to embrace Timantes with a packet in his hand. This is a writing signed in the hand of the late queen *Argia*, the deceased wife of Demophoon : by this Timantes learns, that he is not son to the king but of Mathusius, consequently brother of the same Dirce of whom he is now the husband. The horror of the incest seizes, overwhelms him. The Oedipus of Sophocles, the Orestes of the Distress Mother, do not deliver themselves up to more violent agitations. It is in vain that the king, Mathusius,

Cherinthus, Dirce, and even his son the little Olinthus, put into his arms, are employed to comfort him. They cannot even guess the reason of his despair: they almost think him gone out of his senses.

Fortunately the first paper gives indication of another one concealed in the sanctuary of the palace, to which the king only has access. Demophoon goes to seek for it, and the reading of this second paper, which is in the hand-writing of the queen Argia, unravels happily the whole plot: it appears that Dirce is not the daughter of Mathufius, but of the king himself. The mystery of all this, and which is not without example in our histories, and even in some trials, is, that Argia seeing that her husband passionately desired a boy, and she being then delivered of this daughter Dirce, had made an exchange with the wife of Mathufius, and substituted Timantes to Dirce. The author gives plausible reasons for what the queen has done, in not revealing the entire secret but in two separate writings. By this means every one is content: Demophoon accepts Timantes for his son-in-law, and promises to continue to him the affection of a father. Cherinthus finds himself the only son, and heir to the throne, and, without any difficulty, marries the Phrygian princess, who is now assured of the crown she came in quest of. In short, the annual sacrifice is abolished, by the accomplishment of the oracle. Timantes, who acknowledges himself the son of Mathufius, and no longer son of the king, does not aspire to an inheritance in which he has no right.

The more this tragedy is considered, the more will it appear hard to conceive that any thing could be better imagined, more dexterously conducted, more nobly treated, or more happily unravelled. The mind is constantly kept on the stretch, and the heart in suspense, either in the expectation of some deep distress, or at the sight of some moving situation, till the very instant of its happy conclusion.

The characters are admirable, diversified, and well kept up. Demophoon is a true Thracian, fierce, absolute, somewhat ferocious, but susceptible of sentiment, and a lover of virtue. Cherinthus has an amiable heart, much more affected with the misfortunes of his believed brother, than desirous of stepping into his place. Cræusa, though slighted by Timantes, cannot hold out against the reciprocal fidelity of the two spouses, and becomes an intercessor for them. Mathufius is a hero in point of paternal affection. Nothing can equal Timantes: all his great qualities, all his sentiments carried to extremity, have for their principle of heroism, the power of conjugal love.

Though we have, in our analysis, given the preference to these two tragedies of the *clemency of Titus*, and *Demophoon*, we have scarce been less struck with the beauties of *Hyppis in Lemnos*, *Achilles discovered by Ulysses*, *Regulus returning to Carthage*, *Hypermetra*, who, at the hazard of her own life, saves that of her husband, and of her father:

father: *Adrian*, who sacrifices the most ardent passion to honor and duty: *Olympias*, a tragedy not abounding in plot, but which may be called the triumph of friendship. *Cato dying at Utica*, *Themistocles at the court of Xerxes*, *Zenobia*, model of conjugal fidelity, *Ætius*, that last of the Romans: a particular account of them would demand a book instead of an extract.

We may add, that except *Justin the younger*, a piece not valued by its author, being the premature fruit of his youth, there is not one, in which the beauties do not out-balance the faults. Such are *Artaxerxes*, *Alexander*, *Siroe*, *Semiramis*, the Chinese hero, *Antigonus*, *Demetrius*, *Dido deserted*, *Cyrus acknowledged*, *Abdolonimus*, the shepherd-king, which last is properly a pastoral, besides the *little pieces*, being such as have but one act, or two at most.

Metastasio, in general, gives no more than three acts to his tragedies: in this, dispensing with the rule of Horace:

Neve minor, neu sit quinto productior actu.

Nor is he perhaps in the wrong in this. His stile is the more lively, and he avoids that prolixity which five acts, joined with music and the cantatas, would certainly produce. We are besides persuaded, that, when Horace gave this precept, it was because he had in view the Greek tragedies, which, in fact, are always of five acts. But then it is to be observed, that if you retrench the choruses, the most part of the acts are so short, as scarce to equal the length of some scenes of our theatre.

At the head of these small dramas we shall place *the uninhabited Island* (*L'Isola disabitata*). The imagination of it is at once happy and new. Ferdinand, a rich merchant, lands on this island with his wife, and a sister of hers yet a child. Whilst he is walking on the shore, some pirates suddenly carry him off, and sail away with his ship. His wife, who was not present, and not seeing him return, takes it into her head that he has deserted her; and conceives thereon a detestation for mankind, which she instils into her sister, the little Sylvia. After nine or ten years hard slavery, Ferdinand is released. His first care is to return to the uninhabited island; he arrives there accompanied with a friend. They divide to go in quest of the ladies: they cannot at first find them, nor one another. It is curious to remark how many incidents, ornaments, and situations, so unpromising a subject the invention of the poet has furnished. At length the meeting is brought about, and nothing can be more tender. The natural character especially of Sylvia.

[To be continued.]

ART. XV. *La double Folie.*

The double Folly. A collection of poems.

THE author of this collection of epistles, pastorals, tales, &c. without doubt thought fit to give it this name, because it is filled with verses which he had the folly to write; and the greater

folly to order to be printed. *I am*, says he, *not ambitious of fame*. It is very true, he is not; otherwise he would find in his book some humiliating strokes; but more from what the world may say of it. Indeed here is no incense to self-love. Perhaps the writer had a mind to maintain the justice of his motto, *Quisquam igitur sanus?* Who then is wise? Few men, and much less poets, are so; that he is not, here we have proof positive.

R O M E.

ART. XVI. *Chronica di Paolini Pieri Fiorentini, d'ell cose d' Italia, dall' anno 1080 all' anno 1305.*

The Chronicle of the affairs of *Italy* from 1080 to 1305. By P. P. Fiorentino. 4to. 1 vol.

THIS book is printed from a MS. in the library of the celebrated Magliabechi, under the care of the chevalier Philip Adami, who illustrates it with some notes; and it particularly merits the attention of the public, as in many places it disagrees with John Villani, than whom none of the Florence historians are in higher esteem.

S I E N N A.

ART. XVII. *D'ell Acque Minerali di Chianciano Relazione.* Di Giuseppe Baldassari. 330 p. 4to.

A Treatise of the Mineral Waters of *Chianciano*, &c.

BALDASSARI treats here, *First*, Of the situation, natural productions, and quality of the air of *Chianciano*. *Secondly*, Of the waters, and their different species. *Thirdly*, Of the medicinal uses of the waters. This work is preceded by a long letter of Paolossi, who therein searches into the antiquities of baths in general; speaks of the different authors who have heretofore spoken of them, and of those who advised them.

L I E G E.

ART. XVIII. *Dissertation sur les Bains d'eau simple tant par immersion, qu'en Douches et en vapeurs.*

A Dissertation on Baths of simple Water, by immersion, the pump, and vapour. By John Philip de Limbourg, M. D. The second Edition.

THE author, in a preliminary discourse acquaints the public, that his motives for publishing this treatise were, that soon after he had given the first edition of his dissertation on the mineral waters

waters at Spa, he observed that an essential article had been omitted, viz. An account of the relative uses of the Spa waters, and of baths in general; this he resolved to supply in the second edition of his treatise; but the academy of Dijon having proposed a premium for determining the action of simple water baths in 1755, he wrote this dissertation, which he divides into two parts: in the first he treats of the general effects and action of simple water baths; in the second of the particular effects of the same baths with regard to the state of the patients. In the first part he examines the effects of water from its gravity. 2d, From its penetrability. 3d, From its temperature, and other circumstances.

Treating of the vapour bath, he says,

The effects of vapour baths are infinitely superior to the common bath or pump, besides the advantage of causing no pressure, which in many circumstances might prove detrimental. It has been observed, that the vapour of water softens the hardest bones; the vapour bath consequently may be said to soften, dissolve and penetrate the hardest substances in the human body. In the second part he gives a curious observation, taken from M. Curzio physician at Naples, of a hardness of the skin, cur'd by the vapour bath and some other medicines, tho' the patient could not bear the common bath. The case is in the *Journal des Scavans*, Dec. 1755.

A young girl about seventeen arrived at the hospital for incurables at Naples, in a strange condition; her skin was in every part as hard as wood, or as a cow's hide: yet she could move readily, as the articulations were free; if any part resisted, it was only on account of the hardness and tension of the skin. Thus the skin of the lips was so tight, that it obstructed the motion of the jaw, and rendered it difficult to open the mouth. It was the same in the eyelids. The tongue was almost cylindrical, so that the patient could hardly swallow solid food, and spoke with difficulty; to the touch the skin seemed less hot than it naturally is, on pressing it with a nail or pin. The patient complained as if her skin was torn off; her respiration was free, she digested well, and the natural excretions went on easily; she urin'd more than she drank, and it was very salt; both sensible and insensible perspiration were totally suppressed; she slept quietly. The disorder, according to her own account, began in her neck, which she perceived to be more stiff than usual; it spread from thence to her face, and at length her whole skin became hardened; she assured the doctor that no other disorder had preceded this; and further, that she had not been as yet out of order; it is remarkable, that her skin, hard as it was, still remained sensible, in which this observation differs from those related by other authors, concerning the hardening of the skin.

The author attributes the disease to a tonic contraction of the nervous membrane of the skin, as also of the excretory ducts, the miliary and sebaceous glands, and the vessels of transpiration.

In consequence of this, he thought it necessary to soften the skin, and restore sensible and insensible perspiration: this he attempted to effect by baths; but the patient could not support them half an hour without excessive pain; she thought her skin was more contracted, and felt a greater oppression in her breast and lower belly; her skin remained as hard as ever. Finally, after the seventh bath, all the symptoms encreased, and the patient felt a spasmodic contraction in the muscles of the arms and legs. M. Curzio was satisfied, that these bad effects proceeded from the weight of the water. He concluded that the vapour of water would not be attended with the same inconvenience, and his conjecture was soon confirmed by success.

The sixth time the patient had been exposed to the vapour-bath, she began to transpire, and a sort of sweat was perceived under her arm-pits, on her breast, and under her knees: the sweat increased daily, and the skin did not appear so rough, tho' as hard as ever; her urine became more clear, and she looked as well as ever, which convinced M. Curzio that the vapour not only softened the skin, and facilitated perspiration, but entered into the pores. The vapour-baths were continued twenty days, at the end of which her sweats became continual. M. Curzio prescribed the patient a pint of whey every morning, and discontinued the vapour-bath for a few days: he soon after ordered a bleeding, a sudorific ptisan, a repetition of the baths, and that the patient should be kept moderately warm; by these means, the softening of the skin, which had hitherto appeared in the legs only, extended to the thighs and arms.

This method was pursued for five months, when M. Curzio impatient, thought of a more effectual remedy, viz. crude mercury given internally.—By the use of this continued four months the skin was softened, and a glutinous sweat appeared; at last an eruption was perceived in the skin, which terminated in pimples that caused a heat and intolerable itching, which were relieved by sudorifics and diluting medicines. About the end of May, or two months after, her skin was entirely freed from pimples, and had recovered all the softness necessary: by the use of whey for some time her agility was entirely restored and the cure perfected.

This is so extraordinary an instance of the efficacy of vapour-baths, that it is surprising they are not sometimes prescribed in England; particularly as M. Limbourg mentions several other cases where they have succeeded.

There are many useful remarks and observations in this little treatise, which we recommend to the perusal of the faculty, as being short it will not break in much upon their hurry of business.

Monthly

Monthly CATALOGUE.

- Art. 19. *The Canto added by Maphæus
To Virgil's twelve books of Æneas,
From the original bombastic,
Done into English Hudibrastic;
With notes beneath, and Latin text
In ev'ry other page annex.*

12mo. Pr. 1s. 6d R. and J. Doddsley.

MAPHÆUS, who wrote the very unnecessary supplement to Virgil's *Æneis*, was (as our burlesquer informs us in his preface) born at Lodi in the Milaneze, in the year 1407, and was secretary of the briefs to pope Martin the Vth, and afterward datary. He was likewise endowed with a canonry of St. Peter's, with which he was so well contented, that he refused a rich bishoprick. Popes Eugenius the IVth and Nicholas the Vth, out of regard for his learning and affection to his person, continued him in his office of datary. He died at Rome in the year 1459.

Contemptible as his performance was, it was published with most editions of *Virgil* till within about a century since. Our author probably thought Maphæus might at least claim the same privilege as his master, of being burlesqued. In imitation therefore of the great Mr. *Cotton* of facetious memory, this gentleman has given us the supplement in *English Hudibrastic*; and we must do him the justice to say, is a much better copy of *Cotton*, than *Maphæus* is of *Virgil*. Those who love what is generally termed *funny reading*, will meet with some entertainment in this burlesque, as the author seems to have a genius for this kind of writing, and is often very happy in catching the ridiculous. We will give our readers a few lines, which will shew the nature and merit of this work as well as a thousand.

Maphæus runs thus :

- ' Tunc sic illacrymans rex alto corde Latinus
- ' Verba dabat : quantos humana negotia motus,
- ' Alternasque vices miscent ! quo turbine fertur
- ' Vita hominum ! ô fragilis damnosa superbia sceptri !
- ' O furor, ô nimium dominandi innata cupido.
- ' Mortales quo caca vehis ! quo gloria tantis.
- ' Inflatos transfers animos quæsitâ periclis !
- ' Quot tecum insidias, quot mortes, quanta malorum
- ' Magnorum tormenta geris ! —————

Which our burlesquer has rendered as follows :

- ' Latinus then with leaking eyes
- ' Proceeded thus to sermonize :
- ' What clouds of ills with whirlwinds furly
- ' Make human life an hurly-burly !

' One

- ‘ One while we’re rais’d to highest pitch,
- ‘ Now headlong thrown into a ditch !
- ‘ O d—n a sceptre, he who takes it,
- ‘ A million to a farthing breaks it !
- ‘ O harpy Love-rule, murd’rous hag,
- ‘ Whither dost thou blind mortals drag !
- ‘ ’Tis thou to battle eggest kings
- ‘ As well as louts to wrestling-rings ;
- ‘ What slaughters, blood and wounds, and quarrels,
- ‘ These heroes undertake for laurels !’

Daunus weeping over the body of Turnus cries out :

- ‘ Heu mortem invisam : quæ sola ultricibus armis
- ‘ Elatos frænas animos, communia toti
- ‘ Genti sceptrâ tenens, æternaque fœdera servans.
- ‘ Quæ magnos, parvosque teris : quæ fortibus æquas
- ‘ Imbelles, populisque duces, seniumque juventæ.’

This burlesquer thus turns it :

- ‘ O cursed death, to pride thou devil,
- ‘ Who bringest all folks to a level,
- ‘ Both gentle, simple, young and old,
- ‘ Kings, cobblers, cowards and the bold :
- ‘ O’er all alike thou dost prevail,
- ‘ And there’s no fence against thy flail !
- ‘ Malicious death, a plague beshrew thee !
- ‘ What had my Turnus done unto thee ?’

The rest is of a piece with the above quotations, and in many parts very laughable. We would recommend our author therefore to all lovers of mirth, and desire them to adopt

A scheme, which luckily we’ve thought on,
To buy, and bind him up with Cotton.

Art. 20. *An humble Appeal to the public, together with some considerations on the present critical and dangerous state of the Stage in Ireland.* By Thomas Sheridan, Deputy Master of the Revels, and Manager of the Theatre-Royal. 8vo. Pr. 1s. 6d. Faden.

This pamphlet contains a detail of Mr. Sheridan’s conduct, as a manager, since he first begun to superintend the Theatre at Dublin, together with his reasons for opposing Mr. Barry’s project of a new play-house in Crow-street. It is a warm expostulation dictated by the feeling heart of an honest man, who has already been severely injured by prejudice, calumny, and misrepresentation, and finds himself in danger of absolute ruin.

From this state of the case, it appears that Mr. Sheridan, by dint of uncommon talents, unwearied application, and unshaken fortitude, improved the Irish stage from a state of barbarism into an elegant and rational entertainment ; and that a few years ago he was compelled to relinquish the fruits of all his labour and expence, by the fury of an enraged party, which dismantled his the-

atre,

atre, destroyed his scenes, and drove him into exile. He has advanced many facts and arguments to prove that two rival theatres cannot exist in the city of Dublin: that the subscribers to the new play-house in Crow-street will find themselves egregiously mistaken in their expectations of profit from that scheme; and that a contest of this nature, instead of creating a laudable emulation between the houses, will be productive of faction, anarchy, mutual disappointment, and the ruin of both.

He gives us to understand, that he had made advances to Mr. Barry, whom he endeavoured to dissuade from the execution of his project, by representing its inconveniences, and by offering to him the most advantageous terms of co-partnership.—As we have a very particular regard for both these gentlemen, and a great opinion of their theatrical talents, we wish a coalition was practicable, for their own interest, as well as for the sake of the public.

Mr. Sheridan, after a very pathetic address to his enemies, and to the public, inserts a proposal for saving the stage in Dublin from ruin; which proposal he intends to offer to the consideration of the Irish parliament; and adds another to the subscribers of the new theatre, supposing the other should take place.—We cannot enter into a discussion of these particulars; but, to us, the scheme appears fair and feasible.

Art. 21. *A Plan for regulating the Marine System of Great Britain.*

In which the service of the navy, the interest of the merchant, and the contentment of seamen and their families, are impartially considered; and each endeavoured to be provided for, in such manner, that there is reason to hope it may give universal satisfaction: and enable the nation to carry on both war and commerce at the same time, with equal vigour and spirit; and particularly raise ten or twelve thousand volunteers in a very short time, with little or no expence to the government. By Captain John Blake, who was in the fleet under Sir Charles Wager at the siege of Gibraltar, anno 1727; commanded a ship to the Mediterranean in 1733; and afterwards the ships Hallifax and Lincoln, in the service of the East-India Company. 8vo. Pr. 1s. 6d. Millar.

It has been the reproach of Great Britain, that such evils and abuses have crept into the œconomy of her marine system, to which she owes all her wealth, power, and influence among the nations; and that these evils and abuses have been so long neglected. We have often reflected with regret and indignation upon the hardships and misery which fall to the share of the poor seamen, who are the most valuable members of the common-wealth; as well as upon the enormous national expence which is incurred by the present absurd, unjust, and ineffectual methods of manning the navy. In proportion to our concern occasioned by these reflections, is the pleasure we feel in perusing this pamphlet, which contains natural, easy, and efficacious remedies

dies for all those evils and abuses. The author is so much master of his subject, that he not only lays down an excellent plan of general regulations; but, in our opinion, anticipates and removes every objection that can be started. The nature of our plan will not allow us to enter into the particulars of his scheme; nor indeed can it be abridged without injuring it in some particular: we shall therefore content ourselves with recommending it to the serious attention of those who are immediately concerned in promoting national improvements. Of the author, we shall only say, that he writes from the heart, like a man of spirit, candour, and humanity, who interests himself in behalf of his fellow-creatures in distress; as well as for the honour and advantage of his country; and who seems to inherit a portion of that noble ardour which inspired his namesake and ancestor, whose heroic valour contributed so much to the naval glory of Great Britain.

Art. 22. *The Conduct of Admiral Knowles on the late expedition set in, a true light.* 8vo. Pr. 1s. Millar.

If Vice Admiral K——s had recollected a certain unfavourable proverb, perhaps, he would have saved himself the trouble of stirring up the remembrance of a dirty expedition, which has stunk so abominably in the nostrils of the nation: he might likewise have been more cautious of disturbing the quiet in which his own character was suffered to rest. But, some people are born for action, and would rather run the risque of hurting themselves, than allow their meddling talents to rust in idleness. It must be owned, however, for the honour of the gentleman whose work is under consideration, that though no man was ever involved in a greater number of scrapes and perplexities, yet he has always disengaged himself with a dexterity of address peculiar to himself. He has been compared to a cat, which, though thrown from the top of a house in twenty different attitudes, will always light on its feet; and to the arms of the Isle of Man, which are three legs conjoined in ham, inscribed *quocunque scieris stabo*. We have heard of a man, who, without birth, interest, or fortune, has raised himself from the lowest paths of life to an eminent rank in the service; and if all his friends were put to the strappado, they could not define the quality or qualities to which he owed his elevation. Nay, it would be found upon enquiry, that he neither has, or ever had any friend at all; (for we make a wide distinction between a patron and a friend;) and yet for a series of years, has he been enabled to sacrifice the blood, the treasure, and the honour of his country, to his own ridiculous projects. Ask his character of those who know him, they will not scruple to say, he is an admiral without conduct, an engineer without knowledge, an officer without resolution, and a man without veracity. They will tell you he is an ignorant, assuming, officious, fribbling pretender; conceited as a peacock, obstinate as a mule, and mischievous as a monkey; that in every station of life he has played the

the tyrant with his inferiors, the incendiary among his equals, and commanded a sq——n occasionally for twenty years, without having even established his reputation in the article of personal courage. If the service can be thus influenced by caprice, admiral K——s needs not be surprised at his being laid aside after forty years constant and faithful service.

The design of this pamphlet is to vindicate himself from an implicated charge contained in the report of the board of inquiry, concerning the last expedition to the coast of France. It is there said, that the design of attacking Fort Fouras was laid aside upon the representation of vice-admiral Knowles, that the ship intended for that service was on ground at the distance of four or five miles from the shore. Mr. Knowles has, in our opinion, proved that this ship was actually on shore, as were also the bomb-ketches and the Coventry Frigate. It likewise plainly appears, that one of these bomb-ketches was actually conducted by the pilot Thierry: that the master of the Barfleur founded the river *Charente* from bank to bank; and that the service was retarded but three hours by Thierry's being sent to chase in the *Magnanime*. He has given some reasons (tho' to us not satisfactory) for the fort being built on the shore without gunshot of the channel; he labours hard to prove that the Fort Fouras was inaccessible by sea; and, with respect to the report of captain Colby's offering to carry in the Princess Amelia, he says, it is a mystery that may be unriddled by a monosyllable, that may be guessed at without explanation. But after all these demonstrations, we find that no person founded nearer than three quarters of a mile of the fort; and whether the channel was not within that distance, is still a point far from being ascertained. In the name of heaven! why was all this space left untried? If the persons employed on this service were afraid of approaching nearer the fort in the day, they might have, with great safety, executed the design in the night. They might have foreseen their omission in this particular would leave the most material point undecided, and consequently subject them to doubts, suspicion, and censure. The most valuable part of this pamphlet is the affixed carte of the road of Basque, with the different soundings of the coast marked by figures.

Art. 23. *A Treatise on the better employment, and more comfortable support, of the poor in workhouses. Together with some observations on the growth and culture of flax. With divers new inventions, neatly engraved on copper, for the improvement of the linen manufacture, of which the importance and advantages are considered and evinced. By William Bailey, member of the society for promoting arts and commerce. 8vo. Pr. 2s. Dodsley.*

Nothing is a greater reproach upon the police of this country, than the poor-rates of different parishes, which, from the idleness and knavery of overseers, are become a most grievous imposition; and

and after all, our streets and highways swarm with beggars, to the disgrace of human nature. The performance before us contains a rational and feasible scheme for employing the poor in such a manner, that their work shall even defray the expence of their own maintenance. But, there never was any difficulty in contriving plans for this purpose: the fault lies in the indolence or neglect of those who ought to superintend such regulations. Perhaps it would be for the benefit of this nation, that fewer good schemes were presented. Our m——rs are distracted by the variety, and they are all rejected in the lump.

Art. 24. *A Plan of the asylum, or house of refuge for orphans and other deserted girls of the poor in this metropolis.* By John Fielding, Esq; 8vo. Francklin.

This asylum is no other than a work-house for the poor, though constituted in such a manner, as, we apprehend, would preclude success: for, we do not believe, that the people of this metropolis will ever send their linen to a public laundry, while they have humble dependants of their own, to whom they can give bread, by employing them in washing. We cannot help perceiving that Mr. Justice Fielding has separated and divorced his asylum from his reformatory; and indeed we congratulate him upon the separation; for, it was a most unnatural conjunction.

Art. 25. *Observations on Mr. Fielding's Plan for a preservatory and reformatory. To which is added, a Scheme for establishing this noble charity. Humbly addressed to the great and the opulent, the charitable and humane, who feel for the distresses of the most miserable of their fellow-creatures.* By Mr. Marchant. 8vo. Pr. 6d. Reeve.

This is a commentary of approbation upon the above-mentioned plan, in which the author descends to particulars which we cannot pretend to specify: though we will not scruple to say, it seems to be the result of good sense and a charitable disposition.

Art. 26. *The Old Englishman's Letters for the Poor of Old England. In which is proved, that, independent of relieving the poor and middling people of England, it is the true interest of England as well as Ireland, to allow the free importation of tallow, cattle, and hides from Ireland; and that nothing will distress the common enemy more.* By William Homer. 8vo. Pr. 1s.

There is much plain good sense, English honesty, and a great deal of good humour in these short remonstrances, inculcating the expediency of allowing Irish beef and tallow to be imported into Great Britain. Sorry we are that these and such hints, co-operating with the cries and necessities of the poor, have not had the wished for effect upon our superiors: but, as this worthy Old Englishman

Englishman observes, after the prophet : *Those are but lightly affected with the afflictions of Joseph who rest upon their beds of ivory.*

Art. 27. *An Inquiry into the nature and effect of the writ of Habeas Corpus, the great bulwark of British liberty, both at common law, and under the act of parliament. And also into the propriety of explaining and extending that act.* 8vo. Pr. 6d. Henderson.

This is a sensible, and was a very seasonable pamphlet, when an amendment of the bill of *Habeas Corpus* was under consideration. It can never be unseasonable in an Englishman to make himself acquainted with one of the chief bulwarks that secure those liberties he enjoys.

Art. 28. *Remarks on the original and present State of the Drama : To which is added Hecate's Prophecy, being a Characteristic Dialogue betwixt future managers and their dependents.* 8vo. Pr. 1s. Hooper and Morley.

This is a web of a very flimsy texture, woven in one of the looms of Grubstreet. The author would have us believe it is intended as a satire against Mr. G—k ; but we rather think he designed it as a net *ad captandum vulgus*, that is, to catch gudgeons. It must be owned, however, there is something in it that will even provoke gravity to smile.

Art. 29. *A Proposal for the encouragement of seamen to serve more readily in his majesty's navy, for preventing of desertion, supporting their wives and families, and for the easier and quieter government of his majesty's ships.* 8vo. Pr. 6d. Millar.

This pamphlet being addressed to the officers and seamen belonging to the royal navy, and recommended to their attentive perusal ; in order that objections, if any, may come from that quarter, we leave it wholly to their consideration ; and only take upon ourselves to praise the distinctness and precision with which our author communicates his schemes to the reader : an example very fit to be copied.

Art. 30. *Some Hints for the more effectually regulating and disciplining his majesty's navy, and for the more speedily manning the same in a future war. By a Sea-officer.* 8vo. Pr. 6d. Willock.

The principal plan proposed here is, in time of peace, besides those seamen that should be thought necessary to be employed on whole pay, and besides the marines kept up for the service of the navy, to retain or support at least 30,000 seamen on half-pay ; to be divided into classes or companies, and disciplined as soldiers. Of this number 3000 are designed to be petty officers at 14s. or 20s. per month ; the remaining 27,000 to be at 10s. or 14s. per month.

month. The author himself reckons the smaller allowance sufficient; but some of his friends, whom he consulted, think the larger necessary. After calculating the expences that will attend each scheme, he adds: 'Thus we see, by the above computation, that at the expence of 288,400*l.* at most, and that too only in time of peace, we shall have always ready for service 30,000 regular good seamen,' &c. How these seamen are to be supposed always ready for service, we do not easily conceive. Neither the smaller nor the larger allowance is sufficient to maintain them ashore; and as to any other business they can find there, distinct from their own craft, it is not thought of. Our author himself is not only for allowing but likewise for highly encouraging their going into the merchants service at home; and would even advise leave to be given them to go into the merchants service abroad, provided their voyages were not very long. The plain truth of the case is, with or without leave they must find employment at sea; and by that means be thoroughly dispersed in a short time, so as not to be easily got together. The petty officers especially, considering their most inadequate provision of half-pay, must immediately shift for themselves in the best manner they can, and try for preferment in the merchants service, without any regard to their naval situation: and yet our author supposes whole companies in readiness at all times, which are to consist of seventy men each, including four midshipmen, two quarter-masters, and one boat-swain's mate.

We remember to have seen a pamphlet published some years ago; wherein it is affirmed, that 30,000 seamen ought to be the lowest compliment of the navy, in times of peace; and that the whole navy should be disciplined according to the strictest military form*.

Our author's arguments for court-martials being held on board every ship are very just and sensible.—His charity-scheme of an hospital for the education of the sons of seamen, to be erected by a subscription opened at all the county-towns in Great Britain, to be supported by a charity-sermon preached in every parish church throughout the same once a year, is very ridiculous.

* The reader may make what inferences he pleases from the gross similitude of the two plans, in these two striking circumstances.

Art. 31. *A Rhapsody in the House of Commons. Inscribed to the right honourable William Pitt, and Henry Bilson Legge, Esquires. Folio. Pr. 6d. Wilkie.*

It is one of the misfortunes attendant on greatness, that it is equally open to the malevolence of injurious censure, and the servile incense of fulsome flattery. Men of exalted rank and character suffer perhaps as much from one as the other; and it is hard to say, whether the praises of a fool, or the aspersions of a knave, are most disgusting to them. No sooner does a genius distinguish

himself by superior abilities, but a thousand prose-men and verse-men are bespattering or bepraising him. This has been the unfortunate case of our two illustrious patriots, whose names have furnished ample matter for satire and panegyric for some months past; and who have now at last fallen into the hands of our poet, who, like Shakespear's Cinna, should be torn to pieces for his bad verses. If this piece is, to say the truth, properly intitled, being no more than a *Rhapsody of words* without sense or meaning, why he should chuse to lay the scene in the house of commons we will not pretend to determine, especially as he calls it,

'The seat of wisdom and of eloquence.'

And therefore a very unfit place for this gentleman's lucubrations. Here however we are to suppose him ruminating on his poor country's fate, and comparing modern times with the past,

'When favour only waited upon worth

'And *honour* went with *honours* hand in hand.'

Honour and *honours*, a pretty conceit indeed, Mr. Bays!

But mark a better that follows;

'Each seiz'd the sword, to him both sword and shield!

'For Britons then no saving mediums knew,

'But enter'd once upon the hostile field,

'To gather or the laurel or the yew.

To *gather yew* is one of the best phrases for *dying* that we remember to have met with amidst these *reveries*. The *genius* of *Britain*, who is always ready to help out poor bards at a dead lift, comes first to frighten, and then to comfort him.

'Rash mortal! let your groundless murmurs die,

'Nor dare to deprecate th' eternal laws;

'While by ungrateful parallels you try,

'What Britain *is*, by that which once she *was*.'

'But to strike malice dumb, see where they sit:

'By virtue more exalted than by place;

'Those ministers of heav'n, Legge and Pit,

'While fell corruption flies before their face.

'Quick raise the arc of triumph, strew the ground,

'Ye youths, ye virgins hail them in your lays;

'Old men and matrons, make the skies resound,

'In the deliverers of your country's praise.'

This may serve as a specimen of our author's poetical talents. What pity it is that faces worthy the pencil of Vandyke should be painted by such miserable daubers! Rise *Armstrong*, *Gray*, and *Akinside*, and celebrate the deliverers of your country.

Art. 32. *A dissertation on adulterated Bread, and the great benefit of Hand-mills.* 8vo. Pr. 1s. 6d. Cooper.

Once more, our friend the physician enters the lists against meal-men, bakers, and distillers; again lays about him at a most gi-

gantic rate: but, still, the snakes are *scotched, not killed, they close, and are themselves again*. In vain he recapitulates the iniquity of adulterating the flour with poisonous ingredients; in vain he presents again the *vision of the dry bones*. To no purpose does he exhort parents, with respect to the health of their children: to no purpose does he implore the interposition of the legislature, to remove this bane of society: no regard is paid to his exclamations when he cries aloud, and spares not, in such a strain of vociferation as might command the attention of the most lethargic. ‘If we enquire into those volumes (says he), in which the event of national calamities is recorded, we shall find one of the most fatal that ever the iniquities of its people have provoked from the displeasure of heaven upon this island, is the distillery. Had it pleased Providence to visit this land, for offences less repugnant to his will; it might have sufficed his great mercy, to have requited those more venial crimes by a denunciation of pestilence only. But the malefactions of our forefathers were too heinous for any afflictions to recompence, except this most enormous of human damnations, only the punishment, from man inflicted, could suffice. So our country was not permitted to be chastised by the lenient hand of heaven: nor was pestilence to be propitiated. Spirituous liquors therefore obtained,——and with the distillery not only the plague made fearful inroad upon human lives, but leagued with its associates, dearth, combination, forestalling, with oppression of the poor; and that worst of fatal curses, the poisoning of bread.

‘Now it happened when that destroyer of corn, the distillery, became so outrageously voracious, like the dragon of Babylonish idolatry, that it could hardly be satisfied with the best produce of the furrow; that a race worse in their effects by much than locusts or caterpillars, engendered like snakes in a dunghill, or the hydra in Lernean bogs, in the dregs of that ruinous craft, These creatures are the more terrific, because they bear the similitude of man, (a name by which I dare not call them) as if to shew us that that shape does not always preclude the monster; and their proceeding upon two legs is an argument why all savages of rapacious prey must not necessarily walk upon four. I will not call them locusts, for with much more subtilty they are destructive beyond what Egypt ever knew. But they have a power not only to destroy but to pervert to mischief the blessings they fall upon; and those insects may perhaps have some use in the chain of nature, a privilege of which these we speak of are totally destitute: if those have any use in the creation these inutile animals are not at all like them in that particular; these are influenced by artifice, avidity, or malevolent option, those pursue the coercive dictates of instinct.’

Bread,

Bread, the staff of life, (he says) is, in the hands of the baker, become the scyth of death with which he mows down his thousands.—The pipe of self-interest played upon by these wretches, has become a trumpet of sedition, arousing the turbulence of popular uproar to revenge their oppressions. Under this fustian cover, embroidered with a great many hard names misspelled, we find some very substantial hints for removing this grievance; and that it is not already removed, reflects no great honour upon our superiors, considering how long the mischief has been detected; how deeply the health of the nation has been interested; and how loud the clamour has been against such pernicious villainy.

Art. 33. *The Great Assize. A Sermon preached at the assizes, in St. Paul's church, Bedford, on Friday, March 10, 1758. By John Wesley, M. A. late fellow of Lincoln College, Oxford. 8vo. Pr. 6d. Trye.*

The name of Mr. John Wesley is too well known not to awaken the curiosity of our readers, who, we doubt not, will expect something striking and uncommon from so exalted a genius. Those, notwithstanding, who look for much either of entertainment or instruction from this sermon, will be greatly disappointed. There is scarce any thing in it but the common cant of methodistical enthusiasm, without any order, method, or connection. Mr. Wesley however, in order to prove himself a better scholar than most of his brethren, has larded his discourse with several scraps of Latin and English poetry, which, with all due deference to his superior judgment, we cannot but think might as well have been omitted. He tells us, that at the day of judgment God will employ his angels

‘ To smoothe and lengthen out the boundless space,

‘ And spread an area for all human race.’

Where, by the bye, the idea of *lengthening a boundless space*, is little better than nonsense.

He gives us however some more lines :

‘ Great Xerxes world in arms, proud Cannæ's host,

‘ They all are here : and here they all are lost.

‘ Their numbers swell to be discern'd in vain ;

‘ Lost as a drop in the unbounded main.’

And then quotes Virgil's Rhadamanthus :

‘ Castigatque auditque dolos ; subigitque fateri

‘ Quæ quis apud superos, furto lætatus inani,

‘ Distulit in seram commissâ piacula mortem.’

And applies these verses to God Almighty. He tells us in another part of his sermon, that the fathers were of opinion, from this expression ; viz. *with the Lord one day is as a thousand years*, that what is commonly called *the day of judgment* would indeed be a thousand years. ‘ And it seems (says Mr. Wesley), they did not go beyond the truth : nay, probably, they did not come up to it. For if

‘ we

‘ we consider the number of persons who are to be judged, and
 ‘ of actions which are to be enquired into, it does not appear, that
 ‘ a thousand years will suffice for the transactions of that day.’

He tells us afterwards, that on the general conflagration, the earth will most probably be turned into glass, and proves it from the Revelations, where it is said, before the throne there was a sea of glass. The parallel to be drawn between the *assize* at Bedford and what he calls the *great assize*, was too obvious not to be dwelt upon by so popular a preacher. ‘ A few (says he) will
 ‘ stand at the judgment seat this day, to be judged touching what
 ‘ shall be laid to their charge. And they are now reserved in
 ‘ prison, perhaps in chains, till they are brought forth to be tried
 ‘ and sentenced. But we shall all, I that speak, and you that
 ‘ hear, stand at the judgment seat of Christ. And we are now reserved on this earth, which is not our home, in this prison of
 ‘ flesh and blood, perhaps many of us in chains of darkness too,
 ‘ till we are ordered to be brought forth. In this court, it is possible, some who are guilty, may escape for want of evidence :
 ‘ but there is no want of evidence in that court.’

With such conceits he goes on to the end of the chapter; but our readers, we apprehend, have already seen enough of the learned Mr. Wesley—so we bid him farewell.

Art. 34. *Remarks and Observations on the Morality and Divinity contained in Dr. Free's certain Articles proposed to the court of assistants of the worshipful company of Salters. In a letter to the Reverend Dr. Free. Pr. 3d. Dilly.*

This seems to be the low performance of some pert *mechanic*, in conjunction perhaps with some weak *methodist* teachers, who, to screen themselves from Dr. Free's animadversions, take sanction under the initial letters of the name of their associate. The pamphlet abounds with the jargon of the *methodists*, and very kindly supplies the doctor with all the proof he could wish, if the world wanted that proof, to support the charge he has brought against them.

The reader may take a specimen of the divinity and morality of the author from his atheistically representing man as a machine, or piece of clock-work. Page 17. he says—‘ What makes a difference in men? grace, not merit’—This expression reduced to an affirmative proposition stands thus—‘ All that make a difference in men is grace, not merit.’—This grace, he says, is *the gift of God*—Very well, the gift of God, is the act of God: then in consequence of the foregoing; all that makes a difference in men is the act of God. A very fine doctrine! All the actions of men then, whether good or bad, are to be referred to him; and he is to be charged with every thing that is done on earth by human creatures; while man in this case is discharged from all moral obligations, nor longer responsible, in any shape, to laws divine or human.

This

This is a fresh proof of the truth of what Dr. Free has advanced against them—'That the doctrines of the methodists tend to destroy the morality of the subjects, and therefore ought to be as carefully watched by the magistrate as the growth of atheism.'

For the rest of this three-penny piece, it is a confused heap of texts of scripture disjointed, misinterpreted, and misapplied, and is certainly a curious display of the parts and genius of the collector, who is withal so good a textuary, that he thinks he detects Dr. Free in a blunder in saying (what, behold he had never said), that the word *alone* stood in the epistle to the Romans and Galatians connected to the word *faith*. We imagine, that this great scholar must mistake, in the passage referred to, the word *while*, for the word *where*, an adverb of time for an adverb of place; so we leave him to triumph in his own absurdity: only informing the public, that while he is making his remarks upon the morality and divinity contained in Dr. Free's pamphlet, we can observe neither divinity nor morality to be contained in his own.

And therefore as he appears to be one of those forward, but unhappy, combatants, who were for running a tilt, notwithstanding that he had a fair excuse for declining the engagement, as being under the standard: we advise him for the future to attend to the remaining part of the counsel given in the doctor's postscript, that is, to stick to his trade, but never any more to think of shewing the botchery of his shopboard against the workmanship of a regular divine of the church of England.

Art. 35. *A Plain Narrative of Facts, or, the Author's Case fairly and candidly stated, by way of appeal to the publick.* By W. Webster, D. D. Price 6d. Noon.

Dr. Webster, the present vicar of Ware and Thundridge, has here laid before the public, a case, as very singular and remarkable, than which nothing is perhaps more common, viz. that of a discontented clergyman, with less preferment than he could wish to have, and fewer friends and patrons than, in his own opinion, he deserves; he complains of disappointments from the promises of great men never performed, (the singularity of which is likewise very disputable) and thinks it very hard that he should be 'taken under the voluntary patronage of three of the greatest men in the kingdom, two of them *primates of all England*, and have been a great sufferer by every one of them; whilst I behaved myself as well as ever I could, and have done as much service as ever I could, to Church and State.' He informs us, that he has been a public writer for five and thirty years; that he wrote * a pamphlet which had such great reputation all over the kingdom, that without knowing who was the author of it, it was said, that he deserved

* Intituled, The consequences of trade, and of the woollen trade in particular.

‘ to have his statue set up in every trading town in England.’ He tells us, moreover, that tho’ he wrote the * *Miscellany* for eight years, his livings bring him but 100 *l.* a year: his house at *Ware* is very large, and he has no *glebe*; that he wrote a pamphlet in the late rebellion against the *Jacobites*, which his *majesty* himself read, and said it *was a very good thing*; that archbishop *Herring* was his particular friend, but that after giving him five guineas, for his book (*on prayer, &c.*) he would never trust himself *alone* with him.

The pamphlet concludes with the author’s petition to the *bench of bishops* delivered last year, (but to no effect) together with a warm defence of his conduct in regard to those *profligate villains*, as he calls them, his *parishioners*, who it seems have propagated † malicious stories concerning the doctor, who is sixty-eight years of age, and accused him of an intrigue with *Miss Thomas*, ‘ a young lady, ‘ says he, whose perfections of *body* and *mind* are such as would have ‘ recommended her to my *choice*, had my *circumstances* been suitable. Her *temper* is inimitably sweet. Her behaviour *affable*, ‘ *prudent*, and *inoffensive*. I never knew a person of more common ‘ *sense*, and fitter to judge rightly of *propriety* of behaviour, and ‘ things. Her *belief* in a *providence*, and her *trust* in it, are great; ‘ though her temptations to fear, from the weakness of her constitution and spirits, are strong. Her *filial* piety towards her ‘ mother, her *natural affection* towards her sister, the *tenderness* of ‘ her nature towards distresses of any kind, are hardly to be paralleled. Could I turn such a person out of doors, as these merciless *villains*, in the cruelty of their disposition, were pleased to ‘ order me? She has done me *great honour* in being my *nurse*; her ‘ prudence and good nature may be the means of prolonging a ‘ poor, short life, and making a very uncomfortable one, at best, ‘ more tolerable.’

Thus ends the narrative of *Dr. Webster*, whose distress we heartily pity, though we cannot see any prospect of relief for him from this *appeal*, as we do not remember that, among all the preferments mentioned by *Eden*, there is one single *living* in the gift of the public.

* A weekly paper written, as our author tells us, by advice of the present bishop of London, in support of religion and virtue, and with so much success, (see p. 16.) as to make the writer enemies of all sorts.

† The place is so low, (says he, meaning *Ware*, and the people in general so wicked, ‘ that they are glad to embrace and propagate ‘ scandal. The most virtuous woman can’t marry before she is ‘ half-gone with child, because it is too much the practice of the ‘ town. A hopeful people! the minister has a fine time of it? He ‘ may be more properly called a *herdsman* than a *shepherd*; and to ‘ be sent thither to feed *swine*, rather than *sheep*.’